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RECORD
OF CHRISTIAN WORK

Founded in 1881 by D. L. Moody

Volume 50 + Number 4

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APRIL + 1931

Extending a Dollar to the Ends of the Earth

It is hard to find a way to make a dollar go further than it does in the Gift Distribution Fund of the *Record of Christian Work*. It literally goes to the ends of the earth. When it gets there it is used over and over again.

The many letters we receive from the recipients of the magazine through this Fund bear eloquent testimony to this. So also do the reports of American friends who visit the mission stations.

It costs comparatively little to send the messages of the Northfield platform and the *Record's* news of the Christian world to the bearers of the gospel in distant places. But, isolated as they are, it means much.

For every two dollars contributed the magazine will be sent for a year to some missionary worker. Last year we were enabled by gifts of friends to send out a thousand such subscriptions.

We are anxious to keep renewing all of these and to add others as requests reach us. Will you join in this helpful effort with a gift?

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ELLIOTT SPEER

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Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Contributing Subscriptions are $2 a year, but any sum, small or large, will be welcome.

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HONDURAS, CENTRAL AMERICA.

Dear Brother in the Lord:

Again I wish to thank you and others who have made possible the monthly visit of the RECORD to one who has no way of fellowship with other workers.

Years ago when a girl I went to Northfield Training School. For nearly 33 years, with one furlough from which I returned 12 years ago, I have been a lone missionary under the Central American Mission, working among the towns and villages high up among the Andes mountains. All our travel and freight are by mules.

This church has a membership of about 70 members. Our Sunday school has an average attendance of something like 115. We have four young men studying for Christian service. There are five out-stations in connection with this station where regular work is carried on, besides a large number of towns and villages where we evangelize. We have need of three M's—men, mules, and means, as well as the three P's—prayer, patience, and perseverance.

I am especially burdened for a number of bright fellows who seem possessed to go to destruction, boys from 16 to 20. How we long to see them saved! We know God is able. Please pray for them!

I have a number of orphan girls under my care, and they are beginning to take their part in the Lord's work. One is a Sunday school teacher, and I may put her in one of the out-stations where there is no school to teach the children of the believers. Another is my organist. These two and two others arranged the program for the Christmas service, and everyone agreed it was the best we have had.

Thanking you again for the RECORD, and wishing you much joy in the service of the Lord this year,

Yours in the Blessed Hope,
(Signed) LAURA NELSON.

A lady wrote this question on the pad of a deaf and dumb child:

"What is prayer?"

The child wrote in reply: "Prayer is the wish of the heart."

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Some Directer Way

O God, the scholar and the sage
Into thy mysteries peer,
And strive by reason's subtle art
To make their meaning clear!
But my bewildered soul rejects
The puzzling paths they lay,
And seeks to gain the eternal heart
By some directer way!

Lord, draw me as the sun in spring
Draws the awakening vine,
And up some lattice of thy love
Bid my affections twine!
So, when my grasp on reason fails,
Faith-led I still may go,
And all the mystery shall melt
As melts the April snow!

CURRENT THOUGHT

THE UNIVERSE appears to have been designed by a pure mathematician.—Sir James Jeans.

CERTAINLY THE MULTITUDES are outside the range of sermons. But they nearly all read novels. Perhaps the next message the Holy Spirit will inspire will, like the parables, be cast in the form of a tale.—"Sunday at Home."

IT IS A SIGNIFICANT FACT that in Protestant America the "old-time religion," the religion of salvation by grace through faith in the Lord Jesus Christ, the doctrine of the new birth, of redemption from sin through the sacrificial atonement of a crucified Saviour, emotional fervor and ecstatic exaltation are largely confined to the Negro churches.—John Louis Hill.

BIBLICAL ARCHEOLOGY is a field of the greatest possible interest to all students of the Bible, as well as to all who are interested in history. In sketching the results of one expedition we have refrained from referring to the work of others, or even to our own discoveries in other excavations. The cumulative amount of historical information already obtained is so considerable that the archeologist can only be optimistic. And it must be emphasized that this work increases one's admiration for Israel's achievement, and strengthens one's religious faith.—W. F. Albright.

IN A LITTLE CHURCHYARD in Switzerland three or four men are buried who perished in accidents in the Alpine mountains. Over the grave of one, a well-known Swiss guide for many years, a magnificent man, there is a simple stone, and on it an inscription about his birth and death, and these three words, "He died climbing." O beloved, as you seek to be obedient to the Lord, as you seek to have the opportunities of fellowship and union with him, die if you must, but oh, die climbing! Let your faith, aye, and mine, have this unresting quality which shall never be satisfied till the day breaks and we are like him because we see him as he is.—J. Stuart Holden.

IT IS REMARKABLE that while the existence of pain is felt to be a problem, the existence of pleasure is not so regarded. We take it for granted that pleasure ought to be the experience of man. This attitude implies two things: (1) that men do really believe that there is a personal Being who is responsible for the universe, and (2) that he ought to be benevolent and beneficent. So the existence of the problem of pain, so far from being an argument against theistic

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Author of "Our Economic Morality" (1.35), *"The New Social Order"* (1.50), *etc.*

Is American Protestantism to become court chaplain for The Acquisitive Society, as early Christianity became the official religion of the Roman Empire?
This query indicates Dr. Ward's primary concern which is to gauge the outcome of the conflict now going on in the Protestant churches as to which aspect of religion is primary—the intellectual, the devotional, or the ethical. Price $2.00

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By Rabindranath Tagore

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—Dean Vaughan.

Acknowledgement

The poem "De Profundis" quoted in our March issue should have been credited to the "Homiletic Review," New York. As often happens, it came to us inclosed in a letter without giving the source from which it was taken. It is our intention to give credit whenever possible.

Mention the R. C. W. to Advertisers

belief, is really a powerful indirect argument in favor of that belief. It shows that such belief is a tacit fundamental assumption of the human mind. Since this is so as regards theism in general, it applies also to Christianity, for Christianity of course includes theistic belief.—J. Russell Howden.

THOSE OF US who came back from France know now what war is. The mask has been stripped away from the War, and we see how futile, how unchristian, how damnable, the whole business is. The ghost of the past makes some of us feel blood-guilty in the sight of God. Peace will not come through pious resolutions, or because we sing hymns of peace in our churches, but because we recognize that war is not in the program of God, but that it is one of the problems of God. War is the supreme denial of everything for which Jesus Christ stands, therefore war cannot be in the program of Christian men, but it is one of the problems of Christians. Some of us who were in the last war have enlisted in another war from which there is no discharge, a war on war. Peace will come when men think through to the conclusion that war is futile; when it is possible for men to think and act on their thoughts because they have educated their emotions and are not swept into mob action by propaganda; when folks think peace in times of peace and are willing to pay the price for their thoughts.—Ray Freeman Jenney.

For Times Like These

LYMAN L. PIERCE

These times test men's courage, but they test faith more than courage. There is such a thing as being foolhardy and calling it courage. But experience shows that our peril is the lack of faith.

It would seem as though some social leaders have no faith in America and some church leaders have no faith in God. A defeatist attitude dominates most enterprises for the well-being of society and the advancement of the kingdom of God.

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April, 1931

Record of Christian Work

A. P. FITT, Editor

Vol. 50 + No. 4

The RECORD OF CHRISTIAN WORK is a monthly review of world-wide religious thought and activity, with contributed articles and sermons; departments of Bible study and devotional reading; and reports of addresses delivered at the famous Northfield conferences. Owned and controlled by The Northfield Schools.

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The sense of opportunity. Faith. These are the qualities for a time like this.

"Now faith is the substance of things hoped for, the evidence of things not seen.

"By faith. . . ."

It is a good time to re-study the 11th chapter of Hebrews.—"Institutional Financing."

What Religious Experience Means

REV. S. M. SHOEMAKER, New York

My great difficulty when I talk with college men is to get them to understand what I mean by religious experience. They haven't any concept in their mind that remotely corresponds to what I mean by religious experience. Here is a case in point:

The night before last I sat in the hall of my parish house with a Harvard University sceptic. He had sat through a meeting of personal testimony such as we have in my church. He is a pretty keen, intelligent fellow, and he asked me why it was he didn't understand practically a word of what was said. And I said:

"My friend, you have been in an altogether different world tonight from the world you know anything about! And the best way for you to crawl out of the place of doubt and unbelief where you find yourself now, I think, is by exposure to a few people who have had a religious experience."

Just at that moment there came into the hall, in an apron, to clear away the dishes and sweep up the floor, a graduate of Columbia University. That fellow had begun to drink when he was in college. He had fallen on evil ways, and early last November he had fetched up at our rescue mission in East 23rd Street, and he had been converted. He was slowly finding his way back to the type of life that was a little more commensurate with his intellect and social background than cleaning floors and washing dishes.

I said: "Come over here! I have a fellow I want you to talk to."

I let that chap who had had a conversion tell this Harvard University sceptic what a conversion was like. He had never heard anything like that before. It was one of the most interesting things I have seen. I withdrew and let the fellow with the apron talk to the fellow with the mask on. The latter heard a lot of things he had never heard before.

I think an experience like that is worth a dozen of any courses in religion you can get.

What Should We Teach?

When we speak of what adults ought to be taught we are getting at the heart of religious experience. For what we teach them will determine pretty largely what they will be religiously. Every Bible class teacher should fully realize this. The content of your teaching will influence life tremendously and continuously.

Then what are we going to teach? The real question is, What should we teach? What is it that the Sunday school has the opportunity to teach which is not taught anywhere else?

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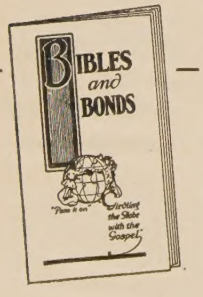

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In view of the brief time allowed for classroom instruction, what is the most fundamental need of the class members? What ought to be taught in the light of all that can be taught? After we eliminate the less essential and the less needful, what remains that should have positive and imminent attention?

There has been a lot of fumbling around for something to teach. As if we had nothing available! We have talked and talked about supplementary material as if the Sunday school lesson periods were so long that it becomes a problem to supply enough teaching material.

In view of the great spiritual need of adults, of the brief time allowed for classroom instruction, and of the high relative value of the Bible in meeting spiritual need, there need be no problem about what ought to be taught. When we have exhausted the resources of that text, then it is time to raise the question, What should adults be taught? Are you using this great textbook of the soul?

They Like It!

Let me say how pleased I am with the new form of the RECORD OF CHRISTIAN WORK. It is dignified and attractive and modern.—Charles R. Erdman.

The new arrangement of the RECORD OF CHRISTIAN WORK is a great improvement, and gives this venerable publication quite an air of modernity.—P. Blair Lee.

One Way We Meet Requests

Dear Sir:

Will you kindly give me the address of any person who would care for my copies of the RECORD after I have finished the month's reading? I will be glad to hand on the magazines to someone who would not object to taking them one month after publication.—New York.

RECORD OF CHRISTIAN WORK PUBLISHERS:

Please send me your magazine! You remember you had me on the list at North Little Rock. I am a missionary in East Arkansas with no salary backing me. I need your information to aid others here in rural territory.—Arkansas.

Seven Treasures

No wealth like character
No fun like hard work
No book like the Bible
No people like God's people
No calling like the preacher's
No power like prayer
No blessing like Pentecost.
—Samuel Chadwick.

Record of Christian Work

Volume 50 APRIL, 1931 Number 4

The King David Hotel of Jerusalem is said to be the most modern hotel in the Near East. It cost $1,250,000, and is now open to the public. From its windows may be seen the Tomb of David, the Jordan Valley, the Dead Sea and Moab.

The president of a denominational college has said that the aims of the Christian college are three:

Religion before scholarship, without minimizing the latter;

Control vested in Christian people, as an instrument of service in the kingdom;

Teachers who are real Christians, who accept their work as a trust from God.

Three reasons are given why President Chiang Kai-Shek of China became a Christian:

The influence of the Christian family which he entered by marriage;

The result of prayer in the healing of Dr. H. H. Kung's child;

That he found the members of his staff who were Christians more dependable than others.

Contributions to the general work of the American Tract Society for the year closing December 31 last increased 16 per cent. Dr. William H. Matthews, general secretary of the Society, attributes this gain to the flagrant efforts of atheistic associations through atheistic propaganda to discredit the Christian religion, especially among foreigners. In one year 5,585,879 pieces of literature in 40 languages were distributed.

Nocturnal Adoration Societies constitute a new plan for united prayer in Roman Catholic churches throughout this nation. On the third Saturday night of each month bands of men follow each other in hourly succession, "keeping vigil before the Blessed Sacrament from ten o'clock at night until six o'clock the next morning. The men offer their prayers and the sacrifices they make in leaving their homes and coming to the church at the various hours of the night for their own sins and the sins of others."

So runs the letter explaining the society's aims.

A World Conference on Stewardship and Church Finance is to be held in Edinburgh, Scotland, June 22–26 next. Five representatives from each of the 25 denominations which constitute the United Stewardship Council in the United States and Canada and one for each 100,000 members will comprise the delegation from these countries. Entertainment will be extended to accredited delegates, though the conference will be open to all visitors.

An unusual move has been made in Cairo, Egypt, in the appointment by the Egyptian government of Dr. Charles R. Watson, president of the American University at Cairo, as a member of a special commission to work out a national program of education. This represents an important change of policy in the Egyptian government, to have a non-official, especially a foreigner, appointed on any government commission.

The American University at Cairo, a Christian missionary institution, opened its classes in 1920, and this appointment is a timely tribute to the position of leadership gained by the university in the ten brief years of its existence. It shows the confidence and esteem in which those in authority in Egypt hold our educational missions, and a sincere desire on their part to avail themselves of American Christian experience and viewpoints.

Frank Gannett, of the Gannett chain of newspapers, recently is reported to have said when told that there are 30,000 speakeasies in New York:

"I know those arguments, but I'm not impressed. Let's take New York as the standard symbol of the failure of prohibition! I go to New York frequently. I stop at a good hotel, travel in the subways, walk through the most crowded streets, and being a newspaper man I try to keep my eyes open. I don't know whether there are 30,000 or 300,000 liquor shops in New York's backyards, but I do know there's an enormous amount less of liquor's human products on New York's front streets. I almost never see any evidence of intoxication or of the liquor traffic. I don't know what has happened to the memories of the folks who talk about the horrible results of prohibition. Believe me, it's something if we've driven the liquor business out of sight! That's quite a lot to expect for the first ten years."

The center of St. Peter's in Rome is closed to the public for the present. The floor, which has not been changed for the last 300 years, in fact, since the present basilica was built, was showing signs in many parts of excessive wear from the millions of pilgrims and visitors that have frequented it. Several of the recent popes had contemplated its restoration, but the expense of relaying a vast part of the marble floor and preserving its artistic characteristics was considerable, and the work was put off continually until the present pope at last decided to have it done. A considerable part of the artistic marble floor in the side nave and to the altar of the pope's cathedral was relaid in the last twelve months, and now the whole central part immediately under the cupola and around the altar of the confession has been shut off, and work has begun.

Some 1200 square meters will have to be covered with exactly the same marble slabs, of the same color and design as the original pattern.

Provision for meeting the expense of this renovation was made by the late Cardinal Merry del Val in his will.

The Lee Memorial Mission of Calcutta wants to get news to friends of the work in America of a desired extension of its property by purchasing an adjoining tract, now used as a whiskey storehouse. The price is $30,000, and

Gospel work in the villages of Southern France

the plan was to secure it as a gift for Mrs. Ada Lee on her 75th birthday, March 23. This would enable her to take in a hundred more girls into the mission girls' school, and also provide space for a baby-fold for little ones brought her from the temples.

"I can fill it within a month," is Mrs. Lee's statement.

The mission was founded by Rev. and Mrs. D. H. Lee in 1894. In its work and in its support the mission is interdenominational, and in order to safeguard its future the property is held by a committee of the Methodist Episcopal church in India.

It operates a boarding school for 250 girls, seven day schools for little Hindu girls, a boys' school and playground having three acres of land, Biblewomen's work in the homes of the city and nearby villages, colportage and evangelistic work.

The British government awarded Mrs. Lee a Kaiser-i-Hind gold medal upon her completion of 50 years of service in India.

The appeal on which this paragraph is based is signed by William H. Mawson, principal of the boys' school, and by other officials in the work. The address is 13 Wellington Square, Calcutta, India.

THE PICTURE HEREWITH shows M. Henri Contesse of Digne, Basses-Alpes, France, engaged in village gospel work. The poster on the radiator of the auto quotes in French the text, "I am the way, the truth, and the life."

M. and Mme. Contesse are directors of the French South-East Evangelical Mission, which supports a gospel and assembly hall, "La Sympathie," a hospital and home for the aged, an orphanage, a monthly illustrated periodical for the family, and an annual Bible conference.

The D. M. Stearns Missionary Fund of 147 West School Lane, Germantown, Pa., sponsors the work in America. Rev. Donald Gray Barnhouse of Philadelphia is president of the American committee which seeks to help with funds.

How General Pershing Escaped Being Jonahed

The memory of Jonah persists. In his reminiscences of the War General Pershing tells how he once escaped Jonah's hoodoo.

He was entertaining Marshal Pétain, commander-in-chief of the French armies in 1917. The conversation drifted to painting, and Pétain asked Pershing how many times he had sat for his portrait.

"Several times already," Pershing said. "The last one, which was very good, was done by a distinguished artist by the name of Jonas (English, Jonah) for 'L'Illustration.'"

Immediately Pétain said: "Don't let them publish it! Don't do it! Every officer whose portrait by Jonas has appeared in that journal has been relieved from his command."

"Not that I am superstitious, quite the contrary," comments General Pershing, "but I immediately forbade the publication of the portrait, and to this day it has never appeared."

Help Now! Help Always!

REV. H. C. MORRISON, D.D.

I noticed that you glanced at the blind beggar sitting on the street, cap in hand, with a few pencils. You glanced, then lifted up your head, gave your nose an upward tilt, and held on to your nickel, justifying yourself that some years ago you read of a beggar who sat on the streets of New York City, holding out a tin cup, but when he died it was found that he had hidden away thousands of dollars. You always remember this when you see a beggar, and pass by on the other side. Your memory is remarkable! It is a great comfort to you to remember this rich beggar, and hold on to your coin.

BUT

the newspaper story may have been a lie. I remember once a long while ago I saw a statement in a newspaper that on investigation turned out to be untrue. You seem to have forgotten one Lazarus, lean, sore, yes, full of sores, dogs all about. It did not turn out that he was worth thousands in money. But under his rags there was a heart of faith, and his triumphant soul slipped out of his starved body and flew up to Paradise. See! Forget that rich New York beggar, think of Lazarus, and drop something into the beggar's cap!

AND YOU MIGHT

pass by on the other side until your heart becomes hard, and you came to hate the poor, and lose out of your heart the love of God and humanity, save up your money, die and go to hell. Think of this! Warm up and loosen up! Love, pity and delight to help every one you can, all you can!—"Pentecostal Herald."

National Convention of Evangelists

The first National Convention of Evangelists, held in the Moody Memo-

rial Church in Chicago last January 4–11, exceeded expectations numerically, spiritually, and in other ways. It was voted to make it an annual affair. The next convention was set for December 27 to January 3 next, at a place to be selected later.

Among resolutions passed last January were these:

"It is hereby resolved in this National Convention of Evangelists and Christian Workers that we unqualifiedly endorse and sponsor the ministry of evangelism in the activities of the Christian church at large by the preaching of the pure gospel of our Lord Jesus Christ in special mass meetings, together with a person-to-person appeal. We believe this method of bringing the gospel of Christ to a lost, sin-sick world by evangelists, pastors and Christian workers with ever increasing zeal and intensity will, under the power of the Holy Spirit, bring to pass another great awakening.

"We are unalterably opposed to any methods in evangelism which savor of sensational, spectacular or vaudeville features to attract the attention of the crowds, and believe only in a sane, Scriptural, and dignified ministry as the method of appeal our Lord will bless with abiding victory.

"Further, it is our firm conviction that the deepest need of this crucial hour is a God-honoring, Christ-exalting, Bible-preaching, family-praying, brother-loving, heart-cleansing, soul-saving revival from heaven. We also believe that such a heaven-sent revival is the only means that will save us internationally, commercially, industrially, domestically, morally, ecclesiastically, and religiously. With all our hearts we believe this great revival is near, and during this convention of evangelists and Christian workers we have heard the sound of a going in the tops of the mulberry trees, and have felt the power and presence of the Holy Spirit upon us. We now call on all of God's dear children to fall on their knees, humble themselves and confess their sins. Then our God will hear from heaven, forgive our sins, heal our land, and pour out his Spirit and bless us abundantly (2 Chronicles 7. 14)."

Day of Prayer Observed by Ministers

A special day of personal prayer—February 18, the first day of Lent—was designated for the ten thousand Presbyterian ministers in this country by Moderator Hugh Thomson Kerr of Pittsburgh as the first public act of the committee appointed to study the spiritual state of the church.

"We pray," says the moderator, "that this suggestion will be taken seriously. We are not suggesting a conference. We are calling for prayer. Some of us will wish to examine our objectives, to renew our enthusiasm, to visit in memory the altar we built at the first, to move out along the path of hope. Each one will know how to plan the day. Some will wish to be alone, others to be with a friend or in a friendly group. We will renew our ordination vows, we will confess our sins, we will search our consciences, we will realize the grace of our Lord Jesus Christ. In such a dedication there can be no failure."

Accompanying Dr. Kerr's message to the ministers was a specially prepared booklet, "Be Still and Know That I Am God," containing selections from Scriptures and various authors of religious works to stimulate the spiritual attitude of those participating in "The Day of Prayer for Presbyterian Ministers." Striking sentences from this booklet are the following:

"The reason why ministers fail in their work, when they do fail, is not that they do not preach, or visit, or study, but that they do not pray.

"To pray with all your heart and strength is the last and greatest achievement of the Christian's warfare on this earth.

"Prayer is the noblest, sublimest, most stupendous act that any creature can perform on earth or in heaven.

"The want of inspiration and power by the church is associated with the fact that men no longer believe in the existence of the Holy Spirit in any effective practical way.

"A still and secret life with God must energize all holy duty.

"Wilt thou draw near to God? Then seek the still hour!

"We must not seek to spare youth the anguish of knowing the truth. We must trust their power to bear the burden of knowledge, to take religion seriously.

"The first task of the church is to recover again the Word of God, without which it is only an ecclesiastical body without a soul."

Almighty God, who causest the earth after her winter of sleep to renew her life and beauty in the springtide, grant, we beseech thee, that in our souls there may stir a fuller divine life, which, revealing itself in spiritual beauty and fruitage, shall cause all who behold us to glorify thee, our Father who art in heaven! Through Jesus Christ our Lord. Amen.

American Ideals of Public Education

"WHEREAS, There was recently published and generally circulated throughout the United States of America an encyclical letter promulgated by Pope Pius XI, head of the Roman Catholic church, wherein there is directed a shrewdly concealed, but none the less bold and violent, attack upon the fundamental principles underlying the free public school system of education of the United States; and which, indirectly but with evident purpose and design of injuring and if possible destroying our American ideal of public education, condemns and severely criticizes all schools and systems of education not dominated or supervised by the church of Rome; and

"WHEREAS, It is asserted by the pope in his encyclical—

"That exclusive state control of public education is the cause of great evil;

"That the educative mission of the church of Rome extends over all peoples without limitation, and with no right in any civil power to oppose or prevent it;

"That the church is independent of all earthly government or power in the exercise of its educative mission;

"That the church of Rome has independent right to judge whether any system of education is helpful or harmful to the people;

"That every system of education

must be subject to the rules of divine law, of which the church of Rome is the exclusive, infallible custodian, interpreter and teacher;

"That it is the duty of the state to help the church (meaning the Roman church,) maintain its religious schools by aid from public funds, and equally the duty of all Roman Catholics, as an act of religion, to demand that the state perform this duty,"

Therefore the Supreme Council of the Ancient and Accepted Scottish Rite of Freemasonry of the Southern Jurisdiction of the United States, whose headquarters are at Washington, D. C., challenged the pope at a session held in Dallas, Texas, saying:

"We, as citizens of the United States and Freemasons, hold these declarations of principles and claims of right and authority to be false and contrary to our institutions of liberty and equality, directly opposed to our ideals of public education as exemplified by our free public schools, and especially subversive of the eternal principles, ideals and teachings, both of Freemasonry and of free government."

This action is now published in a 31-page pamphlet, together with some newspaper comments on the encyclical, a blatant article quoted from the Roman Catholic magazine, "America," and the full encyclical in English as published by the "New York Times," taking 21 closely printed pages.

Patience Needed in the Mission Field

Rev. E. M. Haymaker, D.D.,
Guatemala

Peter had all the earmarks of a disastrous failure as he stood cursing and swearing that he didn't know who Jesus of Nazareth was, yet at that very moment he had the possibilities of the great sermon of Pentecost in him. Of late after much evidence we have insisted that girls who prove too unreliable to graduate as trained nurses, and have to be sent home as failures, are not therefore total losses. Native lay preachers are often disappointing when they have to be dropped as failures due to flagrant lapses into immorality, . . . but how many examples we have of a triumphant come-back!

Miss Morrison has just sent in two more examples from her school right in line with this same great fact. She says:

"Our hearts rejoiced this week when letters came. From one girl who had been in school several years ago came the news, 'I cannot think of any one, Miss Morrison, who would be happier to know that at last I have given my heart to God and find great joy in serving him. May I be guided by him to rear my children in his name!' And we had thought it useless to continue with the scholarship for her! Maybe we decided aright, but anyway we are happy to know that the seed sown is now bearing fruit.

"Another pupil who did continue until she received her B.A. degree has for several years been too indifferent in her Christian life, but now she writes that she is taking active part in the new Sunday school, and 'next year I am going to send you some money each month that some other girl may have the advantages that were given me. I know no other better way to give some one the opportunity of a Christian training as she gets her education.'"

All of which brings out again the fact that while we must set our ideals high, and try to attain them with all, yet we must not grow discouraged and take it for granted that we have failed when a convert, a pupil, a nurse or a worker goes wrong, but rather hold on and pray on and work on, and some day they are quite likely to come around all right. We need to have patience in view of the strong tendency to moral atavism induced by many generations of pagan training.—"Guatemala News."

For Easter Meditation

Stark on the hill a cross,
But lo, an empty tomb!
Out of the pain and loss
The spirit of love came home.

Sundered the gates of death
To all eternity:
Breathes on my soul the breath
Of immortality!

—F. Barrie Flint.

The Ever Living Christ

One day we were in a village using a small projector moving-picture machine to show the life of Christ.

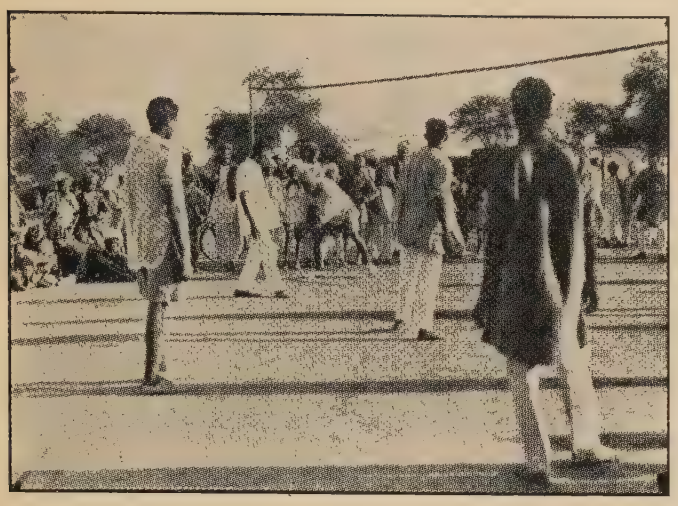
The 350 people who had come out to listen to us were quiet when the picture of the Passion Week came on. When the picture of the descent from the cross was shown, a young Hindu woman standing in front of me turned and with a troubled voice said to me:

"They will make him live again, won't they?"

I was glad to tell her that nobody needed to make him live because he himself rose from the dead and was alive to give us salvation. He had conquered death.—*E. Grace Bullard,* Kavali, South India.

What It Meant to Christ

We love to think of the resurrection from the point of view of the disciples: the surprise of it, the overwhelming gladness it brought, the new world it created, just to be on this side of the cross and the tomb. But we may put a little reverent imagination into the conception of what this meant to our Lord himself to have the cross behind and not before. The poverty and discipline of this mortal life were over. The buffeting at the hands of men and all the bitterness of death were left behind. His flawless offering was accepted of the Father, and the narrow, local task was merging into the worldwide ministry to which all power in heaven and on earth was promised. It is not written in the immortal story, yet faith and love bid imagination do its poor best to picture it,—the new light that was in his eyes, and the new royalty in his mien, and the new gladness in his voice as he came again into the circle of his friends to say, "Peace be unto you!" Peace was in his own heart, peace unutterable yet overflowing, such peace as those know who have crossed their Red Sea and won their Land of Promise. For the cup was drained, the burden was borne, and the cross could never be repeated. Christ being raised from the dead DIETH NO MORE!—J. M. E. Ross.



Volley ball in a Punjab Mission School

In the Land of Palestine

The Walls of Jericho

That the walls of Jericho did actually fall about 1400 B. C. seems to have been proved last year by an expedition sent out from England under Prof. John Garstang of Liverpool University. Another expedition is now under way to try to discover the reason for their fall.

Sir Charles Marston, who is helping to finance the expedition, says there were two walls, an outer one about six feet thick and thirty feet high and an inner wall twelve feet thick. Prof. Garstang and his colleagues proved last year that the outer wall collapsed and dragged down the inner wall with it.

"The most feasible suggestion," says Sir Charles, "is an earthquake."

Prof. Garstang thinks it possible that the outer wall was undermined by the enemies of those in the city, and that the trumpets were probably blown during the fall of the walls.

Why is it not possible, however, that the reason given in the Bible for the collapse of the walls is as accurate as its record of the fact itself?

Unchanging Customs

PROF. MELVIN GROVE KYLE

"Palestinian customs are changing, the Orient is becoming occidentalized," is a lamentation often heard. Some are frantically hurrying to see the Holy Land before the Biblical imagery passes away. This apprehension is largely unfounded. The automobile has invaded the great highway, but the donkey and the camel hold almost undisputed sway over the mountains and the valleys. There is much talk about the introduction of modern Western agricultural methods, but the stoniness of most of the land will never permit anything of the sort. Social customs along the lines of tourist travel have conformed much to Western ways, largely to accommodate and attract the tourist, but where this incentive is lacking there is only superficial change.

In the Occident social customs may be decreed by fashion leaders. In the Orient it is not so, they grow out of the land itself. It will ever be true that to know the Book one must know the land.

Here is our old watchman at Kirjath-sepher, who is a haj, a "pilgrim"! While I curled up in a seat of the automobile for a siesta he brushed away the dust from a place in the shade beside a tent. Then he brought from the wall a selected stone and laid it carefully on the ground, threw down one garment on the ground for a bed, drew another over himself, and lay down with the stone for a pillow. How like that other "pilgrim" who came to Bethel, took a stone for his pillow, and waked to find he had slept in the temple of God!

"Watchman, what of the night?" Of old the watchman was required to answer. In the ancient Orient the watchman, according to Ezekiel, was responsible for seeing the enemy and giving warning; only thus could he free himself. In the land of the Bible it is still so. A loss occasioned by neglect or failure of a village or community is assessed upon that village or community. A watchman is called upon to make good any pilfering on his beat during his watch. Occasionally in Western lands the courts hold a people responsible for loss occasioned by failure of the officers to secure observance of the law or encouragement of law-breakers, or a military organization is held jointly responsible for the lawlessness of some of its members whose identity is screened by the others. This is a most effective method of preventing complicity between the underworld and guardians of the law. What a stir the adoption of this method would make in the lands which like to plume themselves upon being civilized! If the police were required to make good all thefts we would soon be able to dispense with locks and bolts. If policemen and constables and United States marshals were responsible for the depredations of gangland and bootleggers, government by criminals would cease. The method has good Scriptural authority, and it works! —"Bibliotheca Sacra."

Dead Sea Winter Resort

The Dead Sea is going to be livened up, say reports from the Holy Land. In 1926 the government of Palestine invited foreign capitalists to make application for the privilege of developing the rich mineral resources of the Dead Sea, which is one of the most remarkable "lakes" in the world. Major Tulloch, formerly of the British army, and another capitalist received concessions to exploit the region. It is proposed to extract potash from the water of the Dead Sea by natural evaporation.

More recently, says "The Pathfinder," plans have been made for a $150,000 corporation to establish a winter resort on the northern shore of the lake. The corporation is to be known as the Dead Sea Shipping and Hotels Company. An expedition sent out from Xenia Seminary in 1924 reported favorably on such a project. "The atmosphere," reported the expedition,

"was pure and refreshing, and there was as little swamp smell as may be found anywhere along the shores of salt water. The scenery is beautiful, sublime and romantic far beyond that of many of the winter resorts of the world. Under proper irrigation, with the establishment of a motor boat and automobile line to Jericho and Jerusalem, this plain may soon vie with Luxor as a winter health resort."

The company plans to build a first-class hotel at Jericho, and the government has promised to build an asphalt road from the hotel to Jerusalem, 16 miles away over the desert. In addition, bungalows will be built, motor boats operated on the lake and ferries across the Jordan, and facilities for bathing, playing tennis, golf, etc., will be provided. Buses and lake steamers will take tourists to points of historical interest.

Bathing in the Dead Sea is expected to have a special appeal. It is one of the queerest lakes in the world. The water is six times saltier than ordinary sea water, and a human being floats on it like cork. When a person wades into the water he is swept off his feet when it reaches his armpits, and he never sinks lower than the shoulders. Unfortunately, when the water is permitted to dry on the hands or clothing the resulting stickiness is decidedly disagreeable, and accordingly fresh water showers must be provided for bathers.

No animal life can survive in the Dead Sea. Fish brought down by the Jordan immediately die and are gobbled up by sea birds. From time immemorial the production and sale of salt has been a government monopoly in Palestine, first under the Turks and now under the mandate government, and obtaining salt from the pools on the north shore and smuggling it is one of the thriving industries of the Bedouins.

The Dead Sea, which is 47 miles long and about 10 wide, is 1200 feet below sea level and has no outlet. Its chief source of water is the River Jordan. Present plans call for the construction of a railroad from Elath, the Biblical port on the Dead Sea, to the port of Akaba, which is believed by many to be the port from which Solomon's vessels sailed to Ophir for gold.

Bible Sites and Scenes Resurrected

COLONEL E. S. COOPER

A place which thrilled us was the synagogue at Capernaum. It was an awe-inspiring scene, and perhaps there was no other quite like it in the Holy Land. From the fact of a figure of the Roman Eagle being found carved on one of the stones now lying on the ground, it is certain that this was the synagogue referred to in St. Luke 7. 5: "He loveth our nation, and hath built us a synagogue." The steps up to the synagogue are those trodden quite often by our Lord. The floor of the building is the same spot on which he stood when he wrought his miracles, and the seat at the north end was one which he must often have occupied.

There are, perhaps, only three places outside the Garden of Gethsemane and the Mount of Olives of which we may be sure that they were actually there in our Lord's day,—the well at Cana, the synagogue at Capernaum, and Jacob's Well. This last is being spoilt by a Greek church erected over it. . . .

The next Bible site visited was the scene of Elijah's sacrifice on Mount Carmel. This is clearly not on the west end where the Roman Catholics have built a church over a cave, nor on the eastern summit where is a monastery which we visited, but is in a natural amphitheater about two-thirds of the way up the eastern side. There is a saucer-shaped hollow, free from rocks, now cultivated, in which the two altars could have been erected, and round which tens of thousands of spectators could easily have seen all that happened. And near by is the well which has never been known to dry up, not even in the times of greatest drought (James 5. 16). So the wonder of how Elijah managed to bring up twelve barrels of water to the top of Carmel is at once made clear. Round this well we sat and read 1 Kings 18. On our way down the mountain we saw a flock of sheep and goats being watered at that well. . . .

On the same day we went on to Megiddo along nine miles of ruts, not roads. It being Friday there was no work going on, and Professor Guy, in charge of the excavations, was himself away. However, an intelligent foreman with an infinitesimal knowledge of English showed us around, and we saw the ruins of King Solomon's stables, with water-troughs and stalls complete, for a large number of horses (1 Kings 9. 15–19); some remain yet to be uncovered. It was there, too, that we saw the remains of the palace of the princess of Egypt, known to be such from its dimensions (see 1 Kings 7. 8).—"Christian."

Trophies of Grace

Korean Broadcasts

CHA OOK HONG had served 15 years in jail for theft. Last year he moved into the community where Colporter Chu lives. The latter called upon him and gave him the gospel message.

"But," said Cha, "this is not for me. I have been a thief. Can an evil man like I am become good and go to heaven?"

The colporter opened his Testament to the story of the thief on the cross, and read. The old robber received the word with gladness. Since the beginning of last fall he has been a faithful attendant at the little church.

COLPORTER CHU was passing along the road one day when he saw a man deep in a dirt cave in the side of the hill. The colporter called him out in order to give him the gospel. He had scarcely emerged from the hole when the earth above gave way and the whole thing caved in with a roar. The man stood shaking with fear at the death from which he had so narrowly escaped. Finally he turned to the colporter and said:

"You saved my life! If you hadn't called me out of there I should have been buried alive!"

"I called you out," replied Chu, "to tell you of even a worse fate. I want to tell you of the pit of sin into which men have fallen and of the love of God which saves us."

Gratefully the man listened to the

gospel story and received the little book which would tell him more of this so great salvation.

Mr. Oh of Taiku was left motherless at an early age. As his father was desperately poor the son hired himself out to a farmer, whom he served for nine years. Each year he laid up a little money, and each evening he studied with and from the boys of the village who were attending public school. So diligently did he apply himself that when he left his employer he was able to take a position as a country school teacher. From this he secured a position with the government survey bureau. He then took his savings and went to Japan. There he met a Christian Japanese employer. He was thus able to keep sabbath, and was so much impressed with his employer's Christianity that he decided to dedicate his life to the work of the ministry.

After six years he took his earnings, which amounted to $1000, and returned to Taiku, where he engaged in business. Later he turned the business over to his brother, saying he was going to enter the theological seminary and asking his brother to pay his expenses.

In the last year of his course he accepted a position as helper over two churches. Near the close of the year one church had not paid up his salary in full. A missionary said he would write to them about it. He replied:

"Do not do so! I am going there shortly, and if I cannot make it worthwhile for them to pay it is of no use for you to urge them to do so."

He went, and they paid the salary.

The second year he said he wished to give all his time to one church.

"But," the missionary said, "I doubt if they can raise your salary."

He replied, "I've lived on little, and have learned to get along on what I have."

This he did, paid off the church's indebtedness, and built a new church building at a nearby village where the larger part of the congregation lived.

His next move was to accept a call to give half his time to trying to get one of the Taiku city churches on its feet. There were but a handful of people meeting in a hall they had bought on borrowed money. After six months the congregation entered their new brick church. The site and plant cost $4000, half of this having been given by him and his brother.

Seed That Fell in Good Soil

Rev. H. Kuyper, Japan

In a lonely Japanese farmhouse a young man sits upon the straw mats looking gloomily into space. His whole expression and attitude express despondency. And yet, not so long ago all looked so bright and hopeful! Quite recently he graduated from the high school, an ordinary enough thing in America but in Japan the privilege still of only a comparative few. His parents were fairly well off, so with his education and talents the future looked bright. But "as a bird flying up from under one's feet," as the Japanese are wont to say, a great calamity has come upon him. Disease has laid its hand upon him,—the disease dreaded most in Japan, tuberculosis.

The boy's father and mother operate a freight boat, so they are gone a large part of the time and he is left at home alone with his old grandmother. A lonely life indeed, which leaves him a prey to his gloomy thoughts!

Footsteps on the path,—the mail man has come! No letters today, only the daily paper.

He opens it in the hope of finding something that will help to pass the time away. But the contents are disappointing,—accounts of murders, suicides political scandals,—much that is depressing, little that is encouraging or inspiring.

He feels more pessimistic than ever. What is the meaning of life? Why this sickness coming on him in the flower of his youth, as he stands at the gateway of active life? Nothing that he has previously learned gives him an answer to these questions. When some friend of the family was in trouble he has heard his father say to him, "O akirame nasai," that is, "Submit yourself to the inevitable!" He has been present when some one had died at a friend's house and when the Buddhist priest came as the minister of religion, but even the priest had nothing to give but that fatalistic "O akirame nasai."

"Cold comfort indeed when one is in such circumstances as I am!" he thinks.

The newspaper is still in his hands. He looks once more to see if there may be perhaps something bright and cheering, but in vain. His eyes stray to the advertisements. Various brands of beer and "saké" proclaim their excellencies in clever and attractive style. Toothpastes and cosmetics present their claims in artistic form. New books and magazines bid for attention with bold headlines and glowing praise of their contents. Suddenly the young man's attention is caught by a small, unpretentious ad,—some one offers to send Christian literature free of charge to those interested. He has heard something of Jesus. He knows that he is a great religious teacher, perhaps even greater than Confucius or Buddha. Has Jesus anything for him? The tone of this brief advertisement is one of hope. Why not try? So forthwith he sits down and addresses a request for the literature. Almost as soon as mail can carry the return parcel the books promised are in his hands.

In a nearby town a young Christian evangelist sits in his little study. After several years in the ministry he begins to realize deeply what a difficult work he has chosen. He has just recently come to his present charge, and it seems still

Prayer on Easter Day

O God most high, who are not the God of the dead but of the living, we render to thee on this day of days the deep homage of our hearts at the remembrance of our Lord's mighty victory over sin and death! Into that kingdom which he has opened for all believers would we even now enter, surrendering our minds and hearts to the inspiration of his victorious life and lordship. Thou God of peace who broughtest again from the dead our Lord Jesus, that great shepherd of the sheep, make us fruitful in all good works to do thy will, and work in us that which is well pleasing in thy sight! Through Jesus Christ our Lord. Amen.

more difficult than the previous one. Some 15,000 people in this town alone to be evangelized, and many additional thousands in the towns and villages of this county, but where to begin? Are there any who will be at all interested in his message? Is there any soil prepared for the seed of the kingdom?

As he ponders the mail man comes with a letter. It is from a missionary who has placed some advertisements in the newspapers. He informs the pastor that a certain young man living some miles from town has been regularly borrowing books from the loan library and seems to be deeply interested.

Forthwith the pastor goes out to look up this prospect. As he talks with the sick young man in the lonely farmhouse the burden of discouragement begins to fall from his shoulders. He begins to realize that God works in wondrous ways. Here is a young man who just a few months ago knew practically nothing of Christianity. He has never been to a church service, he has never had pastoral guidance, and yet through the ministry of the printed page and under the Spirit's guidance he has already learned much of the way of salvation. Good seed fell into soil prepared by adversity and disappointment, and has begun to spring up.

Visiting this young man now becomes one of the young pastor's chief joys. The place is not an easy one to reach, but the difficulty of the journey is forgotten in the joy of seeing this man's spiritual progress. It is mutual contribution,—the young evangelist out of his experience has much to give, but the young man, too, constantly inspires and encourages his teacher.

One day the missionary comes with the evangelist. He has had correspondence with this man, but has never seen his face. He comes with interest, and yet not without some doubts. So many inquirers whose letters seemed hopeful upon visitation were found disappointing! So much is mere intellectual curiosity, so much a passing emotion!

He sees the well used Bible lying beside the young man.

"I hear you have been reading the Bible a great deal the past few months. Are there any passages that have particularly impressed you?"

Children of woodcutters in the wilds of Northern Michigan. They need Bible portions and gospel books.

Answers to this question in the past have often been vague and unsatisfactory, but this time the missionary is in for a happy surprise. The young man's face lights up. He picks up the Bible and without a moment's hesitation turns to one after another of the great passages of Scripture. He hardly needs to look at the page, the great words are already stored away in his memory:

"Are not two sparrows sold for a penny? And not one of them shall fall to the ground without your Father";

"And we know that to them that love God, all things work together for good";

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed to usward."

To see and hear the man as he repeated these words was to know that he had indeed laid hold on them with the heart.

He quotes still another: "I have been crucified with Christ, and it is no longer I that live, but Christ that liveth in me." It seemed to be one of his favorites, and I felt that already in part he had proved the truth of it in his own life. Christ in him had become the hope of glory and had dispelled the clouds of pessimism and fatalism!

This young man sent in his first request for books about the time the farmer was planting his spring crops, and already by the farmer's harvest time this heart is yielding a rich spiritual harvest. Such experiences encourage us to continue to scatter the seed with lavish hand. They strengthen us in the conviction that we have a message for Japan,—in fact THE message which can change its gloom into radiant joy.—"Christian Intelligencer."

The Changelessness of God

What though the world indifferent be, and lost
Is all the dear delight of happier days,
And gone the one who gave to life its light,
Peace has not fled! The rapture of the spring,
The breathless hush of early summer dawns,
The magic of the moon behind the hill,
The cloistered calm of dim cathedral woods,
The eternal stillness of the shining stars,
The shining beauty of untrodden snow,
The brooding peace of sleeping moors at dusk,
These are Earth's pastures green, her waters still.
All that one loved is lost, but there remains
—Though ne'er again the path of joy be trod,—
The changelessness of God!

—Hilda Trevelyan-Thompson.

Eternity in the Heart

EVANGELICAL SCHOOL OF THEOLO

Rev. E. W. Shillito, London

Like one of Thomas Hardy's landscapes, the book of Ecclesiastes wears the appearance of an instalment of night. Beautiful in its own way, it has a depressing effect on the mind that is not attuned to its somberness. The writer dwells upon the futility of all human endeavor. He has seen all the works that are done under the sun, and behold, all is vanity and a striving after wind! Yet he has occasional glimpses of brighter things. As if a traveler tramping across Egdon Heath, with melancholy growing within him at every step, should suddenly stumble upon a fair rose garden quite out of keeping with the gloomy surroundings, so amidst all the sadness of the Preacher's moans the reader of Ecclesiastes may catch here and there accents of hope.

In one place the Preacher declares: "God hath set eternity in their heart."

It is one of the profoundest and most inspiring utterances in Holy Scripture.

As a precious stone never sparkles more brilliantly than when it is set upon black velvet, so truth never shines so clearly as when it is contrasted with falsity. We shall appreciate the better this saying of the Preacher if we read it in the light of his experience.

He sets out in search of knowledge, he amasses wisdom beyond all his predecessors, but he finds much study a weariness of the flesh. Upon him falls the heavy and the weary weight of an unintelligible world. Search after knowledge, he concludes, is nothing but a chasing of the wind. He gives it up for the pursuit of pleasure, but when he looks upon his gardens and palaces of delight he asks, What profit is there in them? He turns to a decent, moral life, a life of wisdom, but once again he is disappointed and asks, What is the good of it? The man of no principle will come to the same end as himself: in a few years wise man and fool will be equally forgotten. He works, but laborious toil brings him again to despair. What does he get out of it? Days of strain and torture, nights of restless tossing to and fro. He finds, it is true, some meager satisfaction in gathering wealth, but what is there in it? Who loves money can never have money enough, and the lover of riches no increase can satisfy. The Preacher is not a selfish egoist,—his soul is sensitive to the miseries of men. He sees the inequalities of fortune,—fools enthroned, men of worth consigned to lowly seats; honest folk faring as if they were scoundrels, scoundrels as if they were honest folk. And the fate of one and all is the same. Saint and sinner sink at last into the grave. All alike pass into oblivion. "Happy are the dead!" he exclaims. Happiest of all the creature that never came to the birth, for it has not to look upon the evil that goes on under the sun!

Life, then, to the Preacher is a sorry business, meaningless, full of anomaly.

And yet—God has set eternity in the heart of man! Here we are following the marginal reading of the Revised Version. The text has "world" for "eternity," but the Hebrew word is always translated elsewhere "everlasting," "forever." God, declares the Preacher, has set the forever, some timeless element, in the heart of man: a spark of the divine fire, a breath of the eternal spirit. You have not finished with man when you have dissected his body and analyzed his tissues into so much carbon and nitrogen and the rest.

If men were nothing but a part of their material environment they would be content with things of time and sense. But they are never content. They are always wanting something beyond their reach, always exploring, inquiring, experimenting. Human life is a discord, an incessant struggle between the higher and the lower self. The secret of all man's strivings lies in the eternity that is set in his heart. "Fecisti nos ad te, et inquietum est cor nostrum donec requiescat in te," said St. Augustine: "Thou didst make us for thyself, O Lord, and our heart is restless till it find repose in thee!"

> Our destiny, our being's heart and home,
> Is with infinitude, and only there.

In man's restlessness and dissatisfaction there is all the promise and potency of eternity.

"Man's unhappiness," said Carlyle, "comes of his greatness. It is because there is an infinite in him which with all his cunning he cannot quite bury under the finite. Will the whole finance ministers and upholsterers and confectioners of modern Europe undertake in joint-stock company to make one shoeblack HAPPY? They cannot accomplish it, above an hour or two; for the shoeblack also has a soul quite other than his stomach. . . ."

The Preacher, too, had a soul quite other than his stomach. How could he, or anyone else with eternity set in his heart, find satisfaction in the things with which he experimented? Search after knowledge? Knowledge is good, but he who leaves God out will find, as Romanes found, that the universe has lost its soul of loveliness and possesses no meaning. Work is good, but it gives satisfaction only when you know that even if engaged in the meanest, humblest toil you are a co-worker with God: for then you are convinced that what you are doing is really worthwhile. Wealth is good, but unless it is gathered in ways that God will approve, and used in his service, what happiness does it give? Pleasure, too, is good so long as it is of the kind we can ask God's blessing upon. "The happiest man is not the wisest or richest, but the man who accepts life as the gift of God and knows how to enjoy common things." Life without him is full of anomalies and problems, as the Preacher found it.

It is this sense of the divine companionship that the Preacher lacked, and want of it made life the futility, the striving after wind, he found it to be. He was not an atheist. He names God, but never uses the name Jehovah, which brought God so near to his ancient saints. God to him is Elohim, the maker of stars and planets. He had not learnt to say, "Jehovah is my shepherd, I shall not want." A distant God, creator and sustainer of worlds, does not

satisfy the yearning of the human heart. Our inmost being is persuaded that the ultimate truth of the universe is a person, infinitely beyond ourselves in holiness and yet akin to us in love. And only as we come to know him thus is the eternity within us satisfied.

We are come to the season of the year which reminds us of One who in the grace and truth that were his glory, revealed God.

All that is best and deepest within us, that which refuses to be satisfied with the husks of earth, goes out in adoration. The Light of the world, the Light that lighteth every man, is come to his own in us, and we find ourselves in him.—"The Bible in the World."

On Going A Little Farther

Rev. J. Stuart Holden, D.D., London

It has been well said that if the mirror of the gospel be smashed into a thousand pieces every tiny fragment is itself also a mirror. If you take one drop of water from the ocean that drop of water has in itself all the constituents and characteristics of the ocean. So I bring you at this time a tiny fragment from the record of our Lord's life in the gospel, praying God that we may find in it something significant to each of us of the light and power, the beauty and winsomeness and sufficiency of the everlasting evangel of his love and grace. You will find it in Matthew 26. 38, 39:

"Then saith he unto them, My soul is exceeding sorrowful, even unto death! Tarry ye here, and watch with me! And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt!"

I want to call your attention to the significance of the detail here recorded that "He went a little farther." The incident, of course, is just one of the many small and apparently insignificant details in themselves which form part of the story of the darkest night through which any son of man ever passed, and of the deepest agony that any human soul ever experienced.

The scene is the Garden of Gethsemane. It is, by the way, a striking fact that as a garden had to do with the beginning of eternal tragedy, so too with a garden the miracle of eternal redemption is inseparably connected. When men think of the darkening mystery of sin they think of Eden. When they think of the radiant mystery of godliness they think of Gethsemane.

Jesus and his disciples have just come out from the upper room, from the supper. As they near the Garden the eleven who are with him reduce to three. In a little while Christ is alone under the olive trees, for he left them "to pray." He went "a little farther" than they could go with him. Indeed, that "little farther" represents a simply immeasurable distance, for it is the distance between humanity's weakness and the strength of the divine love. They must stay here, he goes yet farther than any other ever has gone into the solitariness of deeper communion with God and into that complete surrender to his will which is the highest service of men.

Into all that his agony meant it is impossible for us to enter. It is sufficient now for us to rejoice in the fact that there in the darkness into which he went "a little farther" than any could go with him, the shepherd found his lost sheep.

But none of the ransomed ever knew
How deep were the waters crossed,
Nor how dark was the night that the Lord passed through
Ere he found his sheep that was lost!

Every recorded incident of that dark night is invested with more than usual significance. In every detail is an epitome of Christ's entire life and mission. They have become to us who are familiar with them illumining expositions of his character, and hence are guides to us in the understanding of his word and his will. While to base Christian doctrine upon merely fragmentary details is apt to be misleading, there is high illustrative value in all that Jesus did then and always. And not least of all in this, that "he went a little farther."

Shortly after this night, when on the evening of the greatest sabbath day that ever dawned on the world, the day of the resurrection, he walked with two disciples to a village called Emmaus, when they reached their destination "he made as though he would have gone further." It seems to be characteristic of him. He is always going a little farther in respect of everything than anyone else ever has done. And he is always leading his disciples after him.

That is why Christianity is the superlative life, rightly conceived and rightly lived. He is always leading his followers toward perfection. And perfection is always a little farther onward. The horizon is always receding. The Christian goal is always farther on than we have yet traversed, or yet even visioned. This is surely the message of these days and of this conference, that there is a life more intimate with God and more completely engaged in the service of his will amongst men than our life at its best has ever hitherto been. This is the harmony of all the voices that have spoken to us his word here. They have declared and have summoned us to a more intimate life with God, and a more completely engaged life in the service of his kingdom, which is the service of men, than we have known. And not only by the harmony of the voices of the messengers whom he has sent to us at this time, but by his agony and bloody sweat, also by his cross and passion, by his glorious resurrection and ascension, and by the coming of the Holy Ghost, are we called to this life.

His Teaching

How clearly this is characteristic of Jesus Christ, that he is always going "a little farther"! It is characteristic of his teaching, for instance.

Is it a question of sin? Man may say, "Stop sinning!" I say it quite reverently that if that was all Jesus had to say about sin he need never have come

from heaven. Many voices quite authoritative had said that before he came. That precept is written in the human conscience as well as in the law and the prophets. Jesus said:

"Not only stop doing the unholy thing, but go farther,—actually cut off the occasion of stumbling! If it is your right hand that causes you to offend, cut it off! If it is your right eye, that open gateway to the mind and soul, pluck it out and cast it from you! It is in this going farther in regard to the matter of sin that you will make life-giving connection with the transforming energies of God himself."

We often state the vital matter of giving religion its proper place in life. Listen to Jesus, see how he goes farther in this respect than any other had ever suggested men should go! "Seek ye first the kingdom of God and his righteousness! Let this be the primary interest of life! Let this be its constructive purpose! Let this be the determination that is the throbbing heart of all true life! Go farther! Make life itself an expression of religion, instead of having religion merely as an adjunct to life! If there is a treasure hid in the field and you have perchance discovered it, then sell all you have to buy that field!"

Or again, is it concerning one's duty to men? "The law prescribes thou shalt not kill, thou shalt not steal, thou shalt not forswear thyself, but I say unto you, Thou shalt love! Life lays upon you the burden of going a mile: I say unto you, Go two miles! Self-interest dictates self-defence, but I say to you, Go farther, and resist not evil! Turn the other cheek! Give your cloak as well as your coat! Common humanity demands kindness to your neighbors, but I say to you, Go farther: or else what do ye more than others? Look upon the whole world as your neighborhood! Look upon the whole race, whatever its color, as your family!"

His Life

And Jesus not only taught these things, he actually lived in this wise himself. There was no term put upon his loyalty to God. There were no self-determined limits to his obedience or his love. He was always going a little farther than might have been expected of him. For instance, he loved his disciples,—and he washed their feet. He knew that he came from God and went to God,—so he took a towel, girded himself, and took the place of a slave. He is acclaimed the Son of God by his wondering disciples,—and he immediately declares that the Son of man must suffer many things, and be rejected, and be slain, and rise again.

When a man begins with Jesus Christ, as I trust we all have done, when he accepts Christ's suggestion about life, and acts upon his invitation which is both an assurance and a challenge, that man has actually committed himself to far more than he is commonly aware of. For he has accepted a salvation that is to the uttermost, and he has got to get there. "To the uttermost" is no figure of speech. He has to go farther than probably he intended when he set out. And the voice of his guide, speaking by his word and in his conscience, is always saying in urgent, persuasive encouragement, "A little farther, a little farther!" And this incitement, which a Christian man can no more deny than he can deny his own existence, is part at least of his inner certainty that the all-important transaction has taken place. He knows he has passed from death unto life because of the direction and force of his new desires. He knows he has eternal life because of its unmistakable stirrings within him, and because of his own readiness of response to it,—readiness of response which certainly does not originate with himself. For Christ has secured that man's allegiance, and proceeds to lead him on from his first profession of allegiance into its actual implications.

Christ in the heart must become Christ in the home, must become Christ in the business, must become Christ in the mind, must become Christ in recreation, must become Christ in citizenship, must become Christ in the acquiring and handling of possessions, must become Christ in the conception and the pursuit of lawful ambitions. Christ in the heart must become Christ preëminent in all things. There is no point of attainment which the sincere Christian man who has pledged himself to grow up

Rev. J. Stuart Holden, D.D.

to him in all things does not recognize that he is simply in a state of becoming rather than of being. Everything in the example of Jesus Christ his Lord, and in his own enduements of grace, combines to constrain him to go "a little farther," to be always moving forward and upward, a little farther on and a little farther in to a fuller and franker communion with God, to an entirer consecration of life, to a sincerer and a simpler prayer life, to an uncalculating devotion to the interests of the kingdom of God upon earth.

And You?

My friend, to yield to that constraint whose urgencies express the concern of divine love may mean your going into a more solitary way and treading an even darker pathway than you have ever hitherto known, just as it did with Jesus Christ our Lord in the great incident from which this fragment is taken. The man who trusts his guide because he loves him, and desires above all things to realize as fully as may be the divine intention for his life, will instinctively shut his ears to every dissuasion. He will always be ready to go "a little farther" with him.

As I say these things I am conscious there is not one in this audience who has always done so. There is not one of us who has been uniformly obedient with sensitive scrupulousness to the stirrings of the Holy Ghost within us, bringing to us the things of Jesus Christ and en-

deavoring to lead us into all the truth. And it is only so long as we follow we have fellowship with him. If we walk in the light as he is in the light we have fellowship one with another, fellowship which means increasing liberty, and understanding, and competence. But if we do not follow that fellowship, that uplifting intercourse is interrupted. The lines of communication are cut. What was a fire within us becomes a cold ash upon the hearthstone. Discipleship which is only up to a point is no discipleship at all. It is, indeed, doubtful if the man who on any ground declines to go "a little farther" with Christ has ever really begun to follow him, for his refusal suggests that whatever his profession may be he is actually following his own inclination, pursuing his own sense of advantage, his own comfort and benefit in taking Christ's name at all. And it more than suggests, too, when Christ's call conflicts with these things that man's decision not to go "a little farther" shows he has never been attached to Jesus Christ in any sense that matters.

There are many amongst us who recognize the truth in regard to God and life as Jesus Christ declares it, who believe it, who even presume (as they think) to defend it, but who do not go that vital "little farther" toward self-commitment to the truth. Those who accept truth but do not act upon it. Those to whom it is just doctrine, not life-direction. And as with the uneaten manna in the days of Israel in the wilderness, truth that is so handled, untranslated into life, breeds death and corruption. A man may live by the truth. A man may also die by the truth.

How many there are who, like the rich young ruler, when the issue is raised—and what was it in his case but simply the direction to go "a little farther" than his desires?—simply will not do it! How many there are who are never far from the kingdom, but who are actually held back from engagement in its life and service by some base love of their own little world that is stronger than the patient, tender love of Jesus Christ! And their lives are notably a demonstration of the utter unsatisfactoriness of such an attitude. For they have no radiance, no beauty, no evidence of that intimate communion with God which makes his children at once confident and modest, fearless and humble, serious and joyous, and no winsome persuasiveness such as influences others Christward. They gain a little world, but what do they lose?

I read some verses the other day which much impressed me.

They say that once a piece of common clay
Such fragrance breathed as from a garden blows.
"My secret is but this," they heard it say,
"I have been near a rose."

And those there are who bear along with them
The power with thought of Christ men's hearts to stir,
For having knelt to kiss his garment's hem
His garments smell of myrrh.

So grant, I pray thee, Lord, that by thy grace
The fragrance of thy life may dwell in me,
That as I move about from place to place
Men's thoughts may turn to thee!

But never is this so with a man who declines to go farther with Jesus Christ than he has already gone.

Note how much farther he goes than a mere acceptance and welcome of those who come to him in their penitence! "If any man hear my voice and open the door I will come in to him,"—he goes farther than that,—"I will sup with him. I will take what he has to give me,"—he will go farther than that,—"I will not merely be his guest, I will be a host to him. He shall sup with me!" He goes still farther than that,—"To him that overcometh all the reluctant, dissuasive influences which play upon life, I will give him to sit with me on my throne, as I overcame and am set down with my Father on his throne."

Yes, he is always going "a little farther," and that little farther covers the entire imaginable range of human need and desire.

Let me suggest to you what a world of difference would be made in the Christian life of us all, and upon the work of the kingdom of God in our respective communities, if this message really got hold of us, if we would let it get hold of us, and if with one heart we each registered, here and now, a new decision to go "a little farther" with Christ our Master. A little farther in prayer. A little farther in the study of the Word of God, and of attention to it, and of application of it to our lives. A little farther in self-commitment to the tasks and toils of the kingdom of God. A little farther in fellowship with all who love him in sincerity and truth. A little farther in self-denial. A little farther in the privilege of giving. A little farther in unselfishness, and considerateness, and patience, and love. All of which means a little farther in love to him.

Who amongst us will heed, and yield, and voice his purpose in a life laid at his feet and a hand put into the scarred hand never again to be withdrawn? One day there will come to each of us, if the coming of our Lord Christ in glory does not intervene and surprise us all joyfully, an imperious, undeniable summons to come "a little farther" toward a river whose bank can just be discerned through the waning light and the deepening shadows. And we shall have to obey it. How good it will be in that day, wherever it meets us, to know that he has gone that "little farther" from the seen into the unseen before us and for us! How good it will be that as we go he, the unseen leader, lord, companion of life, becomes the seen presence whose glory pales the sun and forever dispenses with its light! How good to know that in that day what now we see through a glass darkly we shall see face to face, and know as we are known! And how glad we shall be when that day comes that we have learned now not to shrink when he invites us to go forth with him and unto him! How glad we shall be in that day that we have habituated ourselves to unresisting discipleship! How glad we shall be that that great change will really be no change at all! For every one of us it will just be going the last "little farther," just doing what we have been doing all our lives since he met us and saved us.

God grant that when we have each gone that "little farther" we may meet in that harbor where ships that pass in the night cast their anchors in the morning, and then spread sail for eternal voyaging!

Humanity in the Presence of the Cross

5. Democracy in the Presence of the Cross

Rev. G. Campbell Morgan, D.D., Philadelphia

And all the multitudes . . . returned, smiting their breasts. Luke 23.48.

We come this morning to the last of the series of meditations on the general subject, Humanity in the Presence of the Cross. We endeavored to look at sorrow standing there, at government, and religion, and discipleship. The theme for this morning is Democracy in the Presence of the Cross.

I have wondered whether I ought not to have given another title, if I might not have made the subject as announced read, instead of Democracy, Sight-seers in the Presence of the Cross. "All the multitudes came together to see the sight." Isn't that characteristic of democracy, of humanity, always going to look at some sight? And there you have the inspiration of the gathering of the multitudes around the cross of Jesus. They came to see a sight. Sight-seers!

I suggest it for your thought, that is what the multitudes still are doing,—running here and there sight-seeing.

They came to see a sight, and they saw one, and it had its effect upon them. They returned smiting their breasts. We may say that the burden of the Gospel of Luke is that of the universality of the person and work of Jesus, and he it is who names these multitudes as being present at the crucifixion. There is a sense in which we may say we know they were there. Matthew, Mark and John do not refer to the fact, it is Luke who makes this statement, but alas! as I have said, we should assume the presence of the crowds, because crowds in those days always thronged to public executions, just as they did in England until we did away with the abomination. Crowds are always present on such occasions, but it is interesting to have the fact thus referred to in the inspired records.

And there is no doubt that all sorts and conditions of people would be there, the more because of the widespread fame of Jesus, and because these things took place at the Passover period, when Jerusalem was crowded with those who came up. So we may understand the fact.

When you paint this canvas that I have been suggesting to somebody, I do not know how you will get the people in. It will have to be a suggestive canvas. Do not paint them all as though they were of one type and order, crowding to see a sight! As I look I see humanity, massed humanity; in other words, democracy.

What I propose to do is to ask you to look at these crowds before the cross as they are revealed to us in the narratives, and then for a few solemn moments look at them at the cross, and then take a glimpse at them this side the cross. Just a purely and simply Biblical method of examination.

In order to get the view of this matter I am going back to Matthew. But before that I would like to make a general remark. Nothing is more remarkable in the study of our Lord than the fact of his attractiveness. He attracted the multitudes.

In a period of human history so short, only about three and a half years, we may say that no such attractive personality ever crossed the stage of human life as Jesus of Nazareth proved to be. I am not saying that those he attracted yielded to him. But he was an attractive personality, and if I am not careful to keep the bit in my teeth I will never get beyond that fact, because it is to me so wonderful a fact.

Two things impress you as you read. The first is his attractiveness, and second the fact of something that repelled those whom he attracted. Suppose you make a mental note! Some of you youngest folks watch Jesus through, and notice how he drew men irresistibly to him, and made it difficult for them to come or stay with him! That is a theme in itself.

His attractiveness is self-evident, and the attraction of Jesus to humanity was not felt by one class of people only. I am strenuously opposed to the heresy that suggests the only sort of people he attracted were people poor in this world's goods, and people in trouble. It is not true. I do not like that word "class." The idea that Jesus attracted, in that sense of the word, the common class is wrong. I know you are quoting in your mind, "The common people heard him gladly." Quite right! It does say so, but what do you mean by "common"? You surely do not imagine it means people we call of the lower orders? It is in Mark. Look it up for yourself! Take Mark, read it rapidly through, and you will find a little phrase recurring constantly, "Much people." I have sometimes said I cannot read Mark without hearing the tramp of the crowds. Once translators translated the phrase "common people," "The much people heard him gladly." I think it is justified. "Common" does not mean what we have made it to mean.

All sorts and conditions of people, high, low, rich, poor, bond, free, learned and illiterate, all heard him gladly. It does not mean they obeyed, but they listened. There is nothing more patent than in the earliest period of his ministry men of learning were supremely drawn to him. Something attracted them. You remember the question, "Whence hath this man the letters, never having learned?" Where was that asked? That was not asked in Capernaum: that was asked in metropolitan Jerusalem at the center of the nation's learning. Those rulers caught in the accents of Jesus that which made them wonder. They said, "This man has never had the privileges we have had. Where did he get this accent of knowledge and learning, never having learned?" He attracted them irresistibly. High and low, rich and poor crowded after him.

And all the while he held them away. He called them, and made it difficult for them to come. There is another note in the preaching of Jesus as he faced the multitudes. By the wooing note he is winning men, and by the warning note they leave him. Not a single soul stood by him. They all forsook him and fled.

Multitudes Always

I am first of all in Matthew 4.23–25. Matthew has a way on such occasions. He gives a little paragraph that ought to be printed alone, not in parenthesis, but a paragraph in which, instead of giving you an incident, he epitomizes, covering a whole period. Here is one:

"And Jesus went about in all Galilee teaching in their synagogues . . . preaching . . . healing . . . among the people. And his fame went throughout all Syria . . . and he healed them. And there followed him great multitudes from Galilee . . . from beyond Jordan."

Just a little paragraph! If I had none other, that would be enough to show me the attractiveness of Jesus. See where they came from! I see first of all in that summary the crowds travelling after him, hanging upon his lips, fascinated by his personality.

The next reference to the crowd is in 5. 1:

"And seeing the multitudes (note the connection!) he went up into a mountain."

He left them. They would not leave him, but for the moment the action was one of separating himself from the crowd.

"When he had sat down his disciples came unto him; and he opened his mouth and taught them." Not the multitudes, but the disciples. The multitudes listened, but he is talking to the disciples. The great ethical manifesto, he gave it to his disciples when he withdrew from the crowds, but his purpose was to prepare those disciples for getting back and dealing with those crowds. He is not turning his back on the multitudes, but he is preparing this band of men.

Go to the end of that story at 7. 28 and read at the end of what we call the Sermon on the Mount:

"And it came to pass, when Jesus had finished these sayings the multitudes were astonished at his teaching: for he taught them as one having authority, and not as the scribes."

In their interest he left them for a moment in order to teach his disciples the laws of the kingdom, and the crowds listened, and they were astonished at his teaching. Attracted by his personality, hearing his power, they were amazed at the authority of his teaching.

Look next at the 9th chapter, and there once more you find one of those little paragraphs to which I have referred in which Matthew is summarizing, 9. 35:

"And Jesus went about all the cities . . . teaching . . . preaching . . . and healing every sickness and every disease among the people."

He went about all the cities, all the villages; urban populations and village populations, country and town folk. Do you get it? People, people, people!

"But when he saw the multitudes (not one day, but all the time), he was moved with compassion for them . . . for they were scattered as sheep having no shepherd. Then saith he to his disciples, The harvest is plenteous, but the laborers are few . . . pray and go." You know the rest.

The effect produced upon Jesus as he moved about the villages and cities, coming into contact with massed and mixed humanity, was that he was moved with compassion.

In chapter 14 there is a story you are all familiar with, the account of the feeding of the multitudes by our Lord. With that in mind, I have gone to John where you get the same story. Look at John 6. 2:

"And a great multitude followed him, because they beheld the signs which he did on them that were sick." Verse 5, "When Jesus then lifted up his eyes, seeing a great multitude . . . he said unto Philip, Whence shall we buy bread that these may eat?" Verse 15, "When Jesus therefore perceived that they (the multitudes) were about to come and take him by force to make him a king, he withdrew into the mountain himself alone."

You see this movement running through: The crowds are attracted, then impressed. Then the ethical teaching, and when they still crowd after him he was moved with compassion. But when they would make him king he would not have it. He turned his back upon it.

Go now to Matthew 21. 9: "And the multitudes that went before and that followed cried, saying, Hosanna to the son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the highest!"

Once more, Matthew 27. 20: "But the chief priests and elders persuaded the multitude that they should ask Barabbas and destroy Jesus." The governor asked, "Whether of the twain will ye that I release unto you? They said, Barabbas! Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified!"

If you follow Jesus through those three and a half years you see the multitudes arrested, interested, impressed with his high idealism, desiring to make him king on the basis of the fact that he was a wholesale food provider, but he would not have it. They were moved on a great day of demonstration to cry "Hosanna! Hosanna! Hosanna!" and within a few hours they shouted for his death. Democracy! God help any man that depends upon the crowd! Here is the supreme example in all human history,—democracy, the multitudes, in the presence of the cross!

Smiting Their Breasts

Let me read again that one verse in Luke: "All the multitudes that came together to see the sight." Some things make a man so ashamed of humanity that he wants somehow to hide his head and get away. They came together to see the sight, and when they beheld the things that were done they returned smiting their breasts. What a remarkable statement it is, they returned smiting their breasts! Surely there can be only one interpretation of it. Why that method of going back from that public execution? History teaches us that it is not the way they usually went back from an execution. They went back laughing, hilarious, drinking, a disorderly mob, jostling each other, a brutalized crowd who had found excitement in the agony of a criminal dying. They went to see a sight. My God, they saw a sight! And Luke, this careful historian, tells you—he has not written hurriedly, he has gone into the matter, examined

documents and witnesses carefully,—the multitude went away smiting on their breasts.

Surely there was in the common soul of that crowd a sense of disaster. They felt the wrong of the thing at which they had been looking. They felt the sin of it.

Surely, too, there was in that crowd some sense of disappointment. They had hoped great things from this prophet. Foolishly, but none the less surely, they had imagined he was going to do certain things,—establish a kingdom and break the power of Rome's tyranny,—and this was the end of it. Something of disappointment, as well as a sense of disaster.

I cannot help feeling as that crowd is seen smiting upon its breast that there was also in the crowd a sense of disgrace that they had given a franchise to murder when they asked that Barabbas should be set free. They had let loose upon the community a man whose incarceration was the greatest blessing that had come to that neighborhood. They did not know perhaps where he was, they did not know but that on the way home they might be attacked; but he whose hands had only touched men to heal them was on that bitter tree. I cannot help feeling there was in their breast some sense of the disgrace of the thing they had done.

But there was more. There was not merely a sense of disaster, of disappointment, and of disgrace, but a dread, the torment of conscience, a foreboding as to what was going to happen. Suppose we go on a wee bit!

I have turned to Acts 2, where I read that "when this sound was heard the multitude came together . . . for every man heard them speaking in his own language." Presently they were pricked in their heart, and they said, "Brethren, what shall we do?" Peter told them what they were to do. "And they that received his word were baptized, and the same day there were added unto them about three thousand souls." Now, rightly or wrongly, I am not going to be dogmatic, but I believe that many of those three thousand souls were among the crowd that had gone away from his cross smiting on their breasts. I think we are seeing a little harvest from that hour when they were stricken, frightened, disgraced, disappointed, and in dread. Then came this amazing thing, that the man is declared to be alive, risen, ascended, exalted to be the prince and saviour, and they were pricked in their hearts, and said, "What shall we do?"

That is the beginning of a movement among the multitudes. Go on through the book of Acts! Come on outside Acts, all down church history! I am going for confirmation to the wonderful and weird book of Revelation, chapter 7, verse 9:

"And after these things I saw, and behold, a great multitude which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb!"

We will have just one more peep. Chapter 19 of the same book, verse 1:

"And after these things I heard a great voice of much people in heaven saying, Alleluia! Salvation, and glory, and honor, and power, unto the Lord our God, for true and righteous are his judgments!"

Suppose your eye runs on to verse 6: "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Allelulia, for the Lord God omnipotent reigneth!"

Multitudes, multitudes, multitudes!

Lincoln and Wycliffe

We have seen the crowd at the cross, and there are certain things a man learns from such a survey.

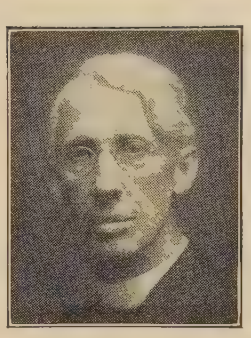
First, democracy is utterly unsafe without external authority. And the authority for the government of democracy which will give democracy the full realization of its glory is not found within democracy.

"We believe in democracy," you say.

What do you mean by it?

"We mean government of the people, by the people, and for the people."

Where did you get that nonsense?



Dr. G. Campbell Morgan of Philadelphia

"You must not call that nonsense! Abraham Lincoln said that."

He never did!

"But we have learned his Gettysburg address."

But why do you quote only that little bit out of it? He was quoting when he said that, showing how great a man he was. How many of you know where he got the quotation from? What did he say? Now listen! Among other things he said:

"We here highly resolve that these dead shall not have died in vain, that this nation shall have a new birth of freedom, and that government of the people, by the people, and for the people shall not perish from the earth." Listen again: "That this nation UNDER GOD shall have a new birth of freedom." Government of, by, and for the people, under God.

Do you know where he got that from? As a matter of fact, Robespierre used the same words, but they were not original with him. Go to one of your libraries, get a copy of the first translation of this Bible into the English tongue, Wycliffe's translation, and read his introduction! There in the course of it you will find that he said:

"The Bible shall make possible a government of people, by people, for people."

That is where Abraham Lincoln got it!

That is an eternal thing, coming up out of the essence of life. A government of, by, for people is right under God in the light of the revelation you get in this literature. Democracy apart from control, humanity, is so big a thing that it cannot manage itself. Who can? Kings? No. Emperors? No. Presidents? No. Senates? No. Well, who can? God!

And how does he do it? Infinite mystery! Panting, bowing, stooping, God incarnate goes on the way to a bitter cross, and in a mystery that is utterly unfathomable deals with that in humanity which blights and blasts, and opens a way through which humanity may come to new life and the realization of all its vast possibilities according to his purpose.

Yes, democracy, but to him shall the gathering of the peoples be, and when they gather to him they will gather around that cross! And you do not get there without having to smite on your breast. But the smiting on the breast indicates a repentance that leads to life.

Let us show that cross to humanity everywhere! We have no other business. So we are creating the opportunity for a ransomed, realizing democracy.

"Father, Forgive Them!"

Rev. George A. Buttrick, D.D., New York

Then said Jesus, Father, forgive them: for they know not what they do! Luke 23. 34.

The parting words of our friends are precious. But who can hope to preach on the parting words of Christ? What sermon—the poor sound of the lips—can be commensurate with the cross? As well might we expect to hold an ocean in the cup of our hands! Better that we should take the shoes from off our feet, the place being holiest ground, and stand in silent brokenness of heart! We cannot "preach" about the cross. We can but cry in varying accent, "Behold the Man!" until the sight brings tears and penitence and peace.

This we say. This being said, we touch a miracle. For why should anyone in this year of grace trouble himself about a peasant hung by sentence of Rome on an obscure hill in an obscure province many centuries ago? Why should anyone deem him worthy to be preached about, let alone held in reverence? What the Jews thought about a man thus slain you may know from their ancient law:

"And if a man have committed a sin worthy of death . . . and thou hang him on a tree, his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day (for he that is hanged is accursed of God), that thy land be not defiled."

"Take him down!" the law said, "or he will turn the very ground sour!"

Rome would not crucify a Roman, not even the meanest of her citizens. She kept that death for the alien and the enslaved. It was the final venom of his foes that Jesus should thus die. A few might have been so foolish as to love him in life, but who could love him in death? They had quenched his light in dark shame. Had they? Nay, when his sun set the night did not conquer it. His sun in its setting tore asunder the blackness and brought a new, strange day. Suddenly this gallows by his dying upon it ceased to be the implement of shameful death and became the symbol of—life! And this is a miracle. If by "miracle" you mean a shattering of all probabilities, a disrupting of apparently uniform sequences, the cross of Christ is a miracle.

And how will you explain the miracle?

"The world has learned to pity his pains," you say.

Tens of thousands of other deaths have been as tragic as his, and to the outward eye as heroic, but they are forgotten.

"Dogma has sustained the cross," somebody suggests.

No, the cross has sustained dogma,—some of it such poor dogma that but for the tenderness of the cross it would long ago have perished.

"The early disciples got it into their heads that Jesus was alive after death," another voice proposes, "and then they began to weave weird doctrines of propitiation by his blood."

That account is plausible. Its only defect is that it raises a hundred questions for every one it answers. Why should the disciples "get it into their heads that Jesus was alive" when they were mourning him as dead? And why should they find in a hung man—who would turn the ground sour if they did not take him down,—the propitiation for their sins? And why do poets write about him still? Why does one of the most recent of them, known to some as coldly intellectual, thus ask:

Friendless and faint, with martyred steps and slow,
Faint for the flesh, but for the spirit free,
Stung by the mob that came to see the show,
The Master toiled along to Calvary.
We jibed him as he went, with houndish glee,
Till his dimmed eyes for us did overflow;
We cursed his vengeless hands thrice wretchedly,—
And this was nineteen hundred years ago!

But after nineteen hundred years the shame
Still clings, and we have not made good the loss
That outraged faith has entered in his name.
Ah, when shall come love's courage to be strong?
Tell me, O Lord, tell me, O Lord, how long
Are we to keep Christ writhing on the cross!
—Edwin Arlington Robinson.

"We jibed him"? "We cursed his vengeless hands"? "We have not made good the loss"? Yes, for whether we like it or not, the cross has become cosmic, because Christ is cosmic. The cross is ever-present, because Christ is ever-present.

What I have to say to you today is that the cross has become cosmic in its pardon. Its forgiveness—such poor words in which to say it, such a radiant truth for a sinful man to say and for sinful people to hear!—its forgiveness reaches to you and me.

"Then said Jesus,"—when? When the nails were being driven through his hands.

"Then said Jesus,"—what? We know. Wild, inevitable cries of pain? Pitiable pleas that he might be released? Curses, pardonable curses on his foes? No, not that! What then? We know. A demand on heaven to tell him why this bitterness had come? No, not that! Then a prayer to God for strength in that agony? No, not that! What then? A prayer indeed, but a prayer—incredibly—for his enemies! "Then said Jesus, Father, forgive them!"

We pause at that word Father. We live in an age when the doubt of God afflicts us; when even if we admit a God

we deem him not a soul laid upon our souls, but at best a force or a law. The doubt is, perhaps, not strange. A generation with eyes only for the outsides of life can hardly expect to find the inner treasure. Its hands ever grasping for things, it is likely to miss the secret kingdom. But how can we look at Jesus and still keep the doubt? He said, "Father." Either he spoke divinest fact, or he was the victim of the craziest obsession. Jesus does not impress us as being a victim of anything. Perhaps we shall never become sure of God along the road of argument. The conviction deepens that Jesus was sure of God, so sure that in the midst of unmerited torment he called him Father, because Jesus had dared to live the life. How can we look at Jesus and keep the doubt of God? I would rather be wrong with Jesus on his cross than right with my doubts: which is but an inverted way of saying that doubts disappear at Calvary.

Forgiveness for All

"Father, forgive them!" He meant the soldiers, somebody says, for the soldiers were but obeying orders. No, he meant everybody. He meant that city which he could see white and festive for the Feast. He meant the priests and scribes who railed at him. He meant the people who sat and stared. He meant the soldiers who had gambled for his robe, and those other soldiers who spat in his face. He meant Peter who had sworn with blasphemies that he never knew him. He meant Judas whose thirty pieces of silver were now burning his hands,—Judas looking even now for a rope with which to hang himself. He meant everybody. He meant you and me:

> "We jibed him as he went, with houndish glee,
> Till his dimmed eyes for us did overflow."

He meant you and me. "Father, forgive them!"

We need forgiveness because we are guilty of sin. Shall I argue the fact of our sin? I know my own sins too well ever to dream that I have the right to argue with you concerning yours: and if the fact of sin is not clear no argument will make it clear.

Guizot once wrote in an album: "I have learned in my long life two rules of prudence. The first is to forgive much, and the second is never to forget."

Under this Thiers wrote: "A little forgetting would not detract from the sincerity of the forgiveness."

Then Bismarck added the words: "As for me, I have learned to forget much and to ask to be forgiven much."

We need to ask to be forgiven much. When all allowance has been made for the tendency of the blood and the pressure of the world there is a central fact of freedom in us. If we deny that freedom one moment in word, we shall assume it the next moment in act. Often it has been a freedom wrongly used, and the memory of that freedom wrongly used pursues us down the years. The ancients called that pursuing figure Nemesis. John Randolph on his deathbed called it Remorse.

"Look it up in a dictionary!" he is reported to have said to his physician; and when the physician told him there was no dictionary in the room he added:

"Take a card then, and write on it the word that best symbolizes my soul! Write it in large letters! Underscore it, the word Remorse!"

It was done, and he looked long at the card. He gave it again to his doctor.

"What shall I do with it?" asked the doctor, puzzled.

"Put it in your pocket," was the reply, "and when I am gone, take it out and look at it and say, This is the soul of John Randolph!"

That is what we have made of ourselves! That is our name: Remorse!

Read the great dramatists and you will find the fact of remorse: Lady Macbeth looking at the stain on her hand and declaring that "not all great Neptune's ocean" can wash out the stain! Read the great poets: Edward Arlington Robinson's latest poem, if you will,—the story of a man going back to the home where he had once lived with the woman whom he had gravely wronged and finally slain, calling on her to speak to him and knowing that the only answer he could hope to receive was the silent answer of his own agony! Read the newspapers: they reek with the fact of sin! Read the saints,—and they are the best guides of the soul, not some

Rev. George A. Buttrick, D.D.

flippant man occupied with the shell of life,—and you will find their pages wet with tears and stained with blood! Read your prisons, hospitals, asylums,—so many roofs to hide away from our sight the ugly fact of sin! Nay, read your own heart! Your own heart will tell you that you are "out of harmony," "at odds with life." That is the new phraseology. The old fact within the new phraseology is that there is a law in the world—a living law, for who can offend a dead law?—which you have broken. There is an unnatural alienation from life. There is a cry ascending, even David's cry:

"Against thee, thee only, have I sinned!"

The Tragic Havoc of Sin

And in all the tragic fact of sin the darkest feature is perhaps sin's blindness to its own havoc. We can see sin's stain on the flesh, our own flesh or the flesh of others, but we cannot see the same indelible stain on the mind and the spirit. Passion is blind, and hate desires only its revenge. "Father, forgive them: for they know not what they do!"

George Bernard Shaw in his play "St. Joan" shows an English chaplain coming back distraught and conscience-stricken from the burning of the Maid of Orleans:

"If I had known I would have torn her from their hands! You don't know. You haven't seen. It is so easy to

talk when you don't know. You madden yourself with words. You damn yourself because it feels grand to throw oil on the flaming hell of your own temper. But when it is brought home to you, when you see the thing you have done, when it is blinding your eyes, stifling your nostrils, tearing your heart, then—then— . . . O Christ, deliver me from this fire that is consuming me!"

If the movie-magnates could see the minds of little children debased by sordid films! But they cannot see. They know not what they do. If statesmen talking in terms of capital ships, and aeroplane-carriers, and the humanizing (save the word!) of submarine warfare could see the wreck and grief of war, its burden on the poor, its myriad-shadowed homes! But they know not what they do. If those who make pools on Wall Street could see the misery that follows a slump in the market, misery almost invariably borne by the poor in the last resort, and by the innocent! But they know not what they do. If all of us who are content with the present industrial scheme, with its organization for profit and its callous hiring and firing of men, could see the hopelessness of the unemployed and their hunger; if we could see four million or more unemployed in this the richest country of the world while we boast prosperity; if we could see old age coming on for millions more who have no defence against old age, we might not be socialists,—we might still believe that socialism in the Marxian sense has no intelligent leg to stand on,—but we would at least not be quick to boast of our prosperity. But we know not what we do. The Roman soldiers thought they were killing a malefactor when they were bruising the soul of God. . . . "Father, forgive them: for they know not what they do!"

Such love is forgiveness, and there is no other forgiveness. Forgiveness is far more than the cancelling of the consequences of our sins. Sometimes that cancelling is possible, and sometimes in the mercy of God it is given. But if we have really seen the cross of Jesus we shall be willing to bear the consequences if the sin itself can be slain. The sense of alienation from God, the hatred and mistrust of ourselves, these must be overcome. And—what is more,—a power must surge through us greater than that baleful power of sin that has worn its own dark channel through us so long that even the time of worship is not free from its dominion. A counter-power greater than the power of sin, that is our dire need!

Calvary's Costly Sacrifice

That counter-power is the love of Christ shown on Calvary in costly sacrifice. It is cosmic. For, in plain fact, it has become cosmic. It reaches you and me.

Forgiveness is always costly, even on the human level. A husband deals treacherously with the love of his wife. He may be able, if he is of shallow mind, to forgive himself. He may even make his confession and expect his wife to forget because he has admitted his unworthiness. That forgiveness, proceeding from him, is at best a cheap forgiveness. But suppose the forgiveness comes from her, not grudgingly but on the tides of love! That forgiveness is as agony, for that wife therein chooses to live in the shame that her husband has made for himself with the intent to lift him by her compassion to a higher way. That forgiveness, born of love, is as agony so intense that she well might fall dead in the act of it.

Dr. Rathbone Greg once remarked that God is the only person in the world who can never forgive. We, being sinful, can afford to be indulgent to the sins of others, but God, being all pure, how can he be indulgent? Dr. Greg had failed to take account of God's love. But the comment is timely if it reminds us that forgiveness involves condemnation of sin and quivering pain at the sight of it, and agony . . . even to a cross!

There was a day when Jesus healed a paralytic and forgave him his sins. His foes charged him with blasphemy, with glibly speaking the word of pardon that belonged only to God. He swung round on them with astonishment and anger.

"Which is easier," he demanded, "to heal a body or to forgive sins? Do you think it is easy to forgive? Easy? To share the consequences of the wrong, to wear the badge of shame, to live in righteous spirit with a dark and writhing thing, is it easy? And never once to fail in love, even when sin drives nails through the hands, is it easy?"

How can a man preach about the cross? It were better that he should cry, "Behold that Man!" Nay, it were better that he should cry:

> "Nothing in my hands I bring:
> Simply to thy cross I cling!"

For he loved us, and gave himself for us. Such love as his can never be imprisoned in one day of history or to one hilltop of the little earth. It runs abroad through all days and all places. It reaches you and me. It is not of the earth: it is of God. "Of a truth this man is the Son of God!"

The cross is a cosmic cross. It is not a little tree on a little hill. Paint it, if you would paint it true, with its roots in the bottom-most depth of human sin, and its arms as wide as mankind, and its top bathed in the radiance of heaven! A counter-power to the power of my sins? It is in that love which cried, when nails were driven through his hands:

"Father, forgive them: for they know not what they do!"

We pray: "O love of Jesus, possess my poor heart! Flow against the dreadful tides of sin in me, and drive them back forever!"

We shall not pray in vain!

Blessed Lord, who on the first Easter Day didst accompany thy two disciples on their journey to Emmaus and in opening up to them the Scriptures didst dissolve their doubts, warm their hearts, enrich their faith, and deepen their hope, be thou the director of our earthly pilgrimage, we beseech thee, so that we may tread in thy continual presence: to the glory of thy holy name and for the enrichment of our brethren! Amen.

Our Need of Christ's Cross

Rev. S. M. Shoemaker, Jr., New York City

For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh, how much more shall the blood of Christ, who through (the) eternal spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God? Hebrews 9. 13, 14.

In all the writings of St. Paul, and in all the deepest experience of Christian believers from that day till now, the cross has not been one among many elements in the Christian faith, it has been absolutely and uniquely central. As Christ was the essence of God localized where we could behold him in one life, the cross was the essence of Christ where we could (as it were) behold him in one act. Here in one vast, acute, representative item we find the gospel. So it is that Dr. Denney, one of the great Presbyterian theologians of the cross, called the atonement "Christianity in brief." Here, then, is not merely a piece of inherited dogma from past ages! Here is something which for thousands of people who have taken it into their lives, has spelled more strength, more thankfulness, more surety, and more blessedness! Here is something which the simplest can remember from the symbol of the cross itself, made either in wood or in gesture, and something which the wisest may ponder in an endless attempt to fathom the mystery of the love of God!

Now the Christian church has been guilty at times of creating a formula about the cross, and telling people to swallow that formula and they would be saved. That kind of obscurantism can no longer win the favor of honest people. Unless we can see that there is intellectual reasonableness or practical usefulness in the holding of a belief we will not accept it upon the say-so of tradition and authority. We admit that there may be an element of mystery, as there is concerning many things in which we believe and which we use every day: but unless we can catch that mystery by either the intellectual or practical hems we are inclined to let it go. I have heard much effusive talk about the cross from conservative Christians, but when I asked them what they meant they put me off by phrases which they had not investigated, and which made only nonsense. Clearly they had not given the matter serious intellectual consideration, though I recognized that they had hold of a great reality.

Now the need of a cross at all arises out of the fact of our estrangement from God. That is a fact to any who see straight. Humanity is just exactly like the prodigal in the parable. We are out in the far country, away from the Father, with homesickness in our hearts. We know both where we are and where we belong. Now, then, how can that distance be reduced? There must be repentance on our part, and forgiveness on God's.

Divine Forgiveness

Let me try to deal with the question of divine forgiveness!

No theory of reconciliation between God and man is admissible which does not begin with the proposition that God is always and primarily perfect love. Any doctrine which regards God as needing to be appeased or coaxed around to kind-heartedness is immoral and un-Christian. We must remember, also, that forgiveness does not pertain to one special act, but to the whole personality as involved in that act: what it looks towards is a restored relationship. The broken relation is not that between a prisoner in the dock and his judge: there is no relation there except one of temporary discipline. It is that between a son in the house and his father: where the relation is organic. God will not, cannot, un-son us. He is love, and he made us to be the objects of his love. But so long as we persist in sin there is a genuine antagonism which we have set up against God. We are fond of saying that God "hates the sin, and loves the sinner," which is true; but our sin comes out of our will, and the will is the citadel of the self. God can only love us sinning in spite of our sin. Such part of us as is sinning is opposed to God: and God is opposed to us! It would frankly let us off easily and demoralize us to be forgiven outright. We must be made to see the outrage of sin against the holiness of God. And God can make that plain to us in either of two ways: by inflicting suffering upon us, or by manifesting the suffering which he endures through our alienation of ourselves. Being loving, he could not choose the former: he took the latter. And it is the cross which, by showing what sin costs God, safeguards his righteousness while he forgives sin. The cross was not Jesus' willing sacrifice of himself in the light of which God decided to be merciful instead of harsh. The cross is the uncovering of the heart of God in plain face of all men that we might see in the divine heart both limitless love and majestic holiness. The cross is the sign of God's forgiveness, and of its cost to him. It both woos and condemns us. It calls and it repels. "Mercy and truth are met together: righteousness and peace have kissed each other."

Our Repentance

What, now, is to bring about repentance in us? This is the other side of the condition to be fulfilled.

We may think that fear would have produced it, but the repentance which comes about through fear still has self at its center, and is concerned with its own protection.

We might repent, like the prodigal, because of the unhappy consequences of sin, which make us see that we have been on the wrong track.

Let us look deeper!

What is the heart of our impenitence? Not the common sins, of sloth or impurity or crooked dealing, but something which underlies and includes them all, self-sufficiency and independence of God,—that is, for the Christian, the major sin of all. It is pride par excellence to try to get along without God.

If God is to produce repentance in us he must go for our pride. Now there is only one thing in this world which can

deflate pride, and that is suffering love. Opposing pride cannot do it, judgment cannot do it, nothing which is hard or similar can do it: only something which is gentle and dissimilar. The cross is God's attempt to break down the pride of man's own sufficiency. And if you know the Lord Jesus Christ to be the unique Son of God; and if you have entrusted your life to him and received from him the blessings which are in his gift alone to bestow; and if you know him to be God's Son in the uniqueness of identity, then you will stand before his cross with awe, and then will "the blood of Christ, who through eternal spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God." Repentance is an act of our own wills, but the cross gives to repentance both its motive and its spiritual force.

It seems to me that in these ways the cross becomes an intelligible method of salvation, even though there be mysteries in it which we cannot fathom. And I should like now to say to you what I believe a re-emphasis on the cross would do for the world and the church today.

What the Cross Will Cure

The cross is the cure of spiritual subjectivism.

We are living in an individualistic age, and individualism in religious experience always means subjectivism. That is, we tend to attach undue importance to the way we happen to think and feel, and to be at the mercy of our states of mind. For countless people today religion is a vague aspiration toward a higher life: more definite than that they cannot be. They try to be fine, they take a course of noble action which costs them something, and then because they do not find the satisfaction or success they think they deserve their religion goes into the discard. The cross gives an anchor to people like that. In an age of spiritual flux, where great corporate authority is no longer in force, we are bound to find our surest spiritual authority in some life that is making a good fist at the job of living: then one day we find a flaw in that person, as in all other persons, and our religion is reduced, or vanishes altogether, because it stood in a personal loyalty instead of in the cross of Christ. The cross, by emphasizing God's supreme part in our salvation, by offering us from him the gift of it, a gift which we can receive but with the creation of which we had nothing to do, gives objectivity to our faith. The cross is both an historic act and an eternal process. It is the demonstration of God's part in our spiritual deliverance. And this all means, in plain language, that when your moods and your ideals and your human idols go down the cross is a place to tie to. However you may feel, God does not change. Jesus on the cross is the picture of God.

And the cross is the cure for overemphasis upon human effort in religion.

We have of late been emphasizing how much we have to do in order to coöperate with God in what he tries to do for us. I am glad that there is surrender by which a man may take hold of conversion, that there is the listening attitude which we may adopt if we wish to know God's voice. It would be a sorry case if we could do nothing to forward the work of God in our lives. But when this is all said, it yet remains true that the chief danger of the religion of our day is that our Christianity be only a creation of our own making, a disguised humanism with a thin veneer of Christian sentiment on the outside.

There is a widespread notion that to be a Christian means using your will power to live up to the ideals of Christ. Nothing is further from the truth. The heart of the Christian gospel is not a human effort after moral self-improvement: it is the love of God in the cross of Christ asking for response and meeting that response with more grace given through the Holy Spirit. The heart of Christianity is relationship with God, not ethics,—they follow.

The pride of thinking that we can make ourselves worthy in God's sight is as great a sin as the pride of thinking that we may ignore God altogether. The deepest thing in the Christian religion is not anything that we can do for God, it is what God has already done for us. He has offered to us redemption, regeneration, a new nature, through the cross of Christ.

Our modern religion would be a far deeper and richer thing if we dwelt more upon that aspect of the Christian life.

Again, the cross is the only creator of genuine spiritual humility.

Protestantism has not been quite so successful as Roman Catholicism in producing humility in its saints or in its believers generally. The individualism of Protestantism encourages independence, and independence encourages arrogance. I suspect that Roman Catholicism produces humbler saints partly by its continuous emphasis upon the objective verities of the Christian faith, particularly the cross. For humility is not a thing which can be cultivated directly. A man who tries to be humble may be as proud as Lucifer underneath. We all know of people who are proud of being humble. But genuine humility is a by-product,—a by-product, I suspect, of thankfulness. If you can make a man thankful for almost anything you have gone a long way towards making him humble. Now if anything is calculated to make men thankful it is the cross. It gives us something we could not possibly achieve for ourselves. Dr. Glover says that the cross was for St. Paul "a revelation of God's ways and of God's nature, so surprising in its inconceivable generosity that it melted his heart," and that throughout his whole life he could never think or speak of it without the element of wonder and surprise. And wonder and surprise may be good parents for humility.

Some Personal Questions

Let me bring this yet closer and more personally to you!

Do you wonder why you are not growing in the Christian life? It may be because there is not enough of the cross in your experience.

A friend of mine, to whom the cross has recently become luminously significant, wrote me the other day:

"For some time I have felt something lacking in me. I knew that I had been made different by God, and that I had received help in my problems, that I had been guided by God, and had been able to help other people up to the point I

had reached myself. I believed in Christ, and believed that he had been the means of bringing the new life I had discovered. But I thought principally of growing towards God bit by bit, and did not see what I could claim from God as the fruits of the atonement. I did not see what the new birth really meant."

He then tells how his new realization of the cross gave him a new release and spiritual power. Is it possible that you need by an act of faith to claim from God the full meaning of salvation through the cross of Christ, instead of trying to develop yourself by your own spiritual devices?

Again, do you wonder why you have not got definite victory over sin in your life? We may have surrendered the sin over and over again, and on our knees given it to God. We may have used all the suggestions men could make to us, and yet there is no victory. Why? Maybe because we have not got the cross as an experience.

Our own wills are not enough. We need grace from the fountain of grace, help from outside of ourselves. When St. John called Jesus "the Lamb of God which taketh away the sin of the world," what do you think he meant? I think he meant just exactly what he said: that Jesus would abolish sin wherever he was accepted as a Saviour. Have you tried to lean not upon the ideals of Christ, but upon the cross of Christ, as a remedy for your sin? There is always the tension of self-effort in trying to defeat sin in our own strength. And there is always victory in relaxing that effort in favor of dependence upon the saving power of Christ's cross.

Again, Do you really love Christ? I ask you that seriously. I don't mean, do you love his principles, or his courage, or his influence in the world, or the outwardnesses of the church which bears his name. I mean, do you love Jesus Christ as a living personality today? Do you know him well enough to love him? I do not mean now even relying on him in times of need. I mean nothing less than personal attachment to the living Christ today, not as an ideal, but as a person. Some of us will have to say in honesty that we do not. How, then, are we to begin? Only, I should think, by the realization of an infinite personal debt to him.

We love all noble characters in history in a sense, but if someone should throw himself into the ocean when we were drowning and drag us to safety we should always hold that person in a place of particular devotion. We shall love Jesus Christ when we see that this is exactly what he did. He did not die for general justice, but for you and me. He did not send forth from the cross rays of grace and redemption so that they might be generally available: he sent them directly out to such people as you and me. If we can see redemption not as a raft set in the sea of human need, upon which in company with countless others we can scramble out of our danger, but as a personal transaction between Christ and us, we shall begin to see something of the heart of the infinitely personal gospel of Christ.

Some of us here this morning are morally reformed through the ideals of Christ. We are not yet born again through the redemption of Christ. And that is no hair-splitting theological distinction. That is the difference between a religion which still centers in our wills and one which centers in the cross. We have thought that the greatest thing in religion was what we did to please God, whereas the greatest thing in religion really is what God did to save us.

I ask you to test your whole religious life seriously in the light of that distinction. I ask you to seek for yourself an experience of the cross of Christ. It may begin in your own suffering, as your cross makes you realize the need for the light of Christ's cross in which to interpret your sorrow. It may begin in a voluntary self-sacrifice which you know to be the only means by which you can break down resistance in another, as you see in this a faint shadow of what God was trying to effect in you through the

Rev. S. M. Shoemaker, Jr.

cross. But it will only come fully when you realize in your innermost life that your salvation begins and ends at the cross, when you crawl to its foot in your sin, when you come under its spell and let it break you and recreate you, and show you the nothingness of human righteousness and the infinite force and mercy of the love of God.

God in mercy strip us this day of the last vestiges of self-reliance, and help us to begin life anew trusting to nothing but his grace!

Almighty God, holy Father, we come to stand before the cross of our Lord with awe! We try with our minds to understand when it may be better for us simply to worship with our hearts. We pray this day to be released from dead works and from all trust in ourselves, that our consciences may be cleansed from them to serve thee in spirit and in truth. The cross is the medicine which we need. Heal us, Lord, and after the multitude of thy mercies look upon us: through the merits and mediation of thy blessed Son, Jesus Christ our Lord! Amen.—"Calvary Evangel."

Think of stepping on shore and finding it heaven,—
Of taking hold of a hand and finding it God's hand,—
Of breathing a new air and finding it celestial air,—
Of feeling invigorated and finding it immortality,—
Of waking up and finding it home!

A Swimming Pool for Northfield Seminary

In Memory of the Late Henry C. Munger

Northfield Seminary has just become the beneficiary of a beautiful and useful addition to its equipment in the form of a standard swimming pool. It is the gift of a warm friend of Northfield, Miss Jessie Munger of Plainfield, N. J., in memory of her deceased brother, Henry C. Munger, late of the firm of Moore and Munger, New York City.

The pool is built as an addition to Skinner Gymnasium. It measures 25 x 75 feet. Its depth is 3½ feet at the shallow end, and 8½ feet at the deep end. The pool itself, walls and bottom, is made of white tile, with four bands of green tile through the center to mark off the swimming lanes. The decks of the pool are covered with ¾-inch square tile, greenish in color. There are large windows on three sides of the pool. Those on the ends go from the floor to the ceiling, and those on the west side from the top of the radiators to the ceiling. There is a gallery on the east side that will hold 150 spectators.

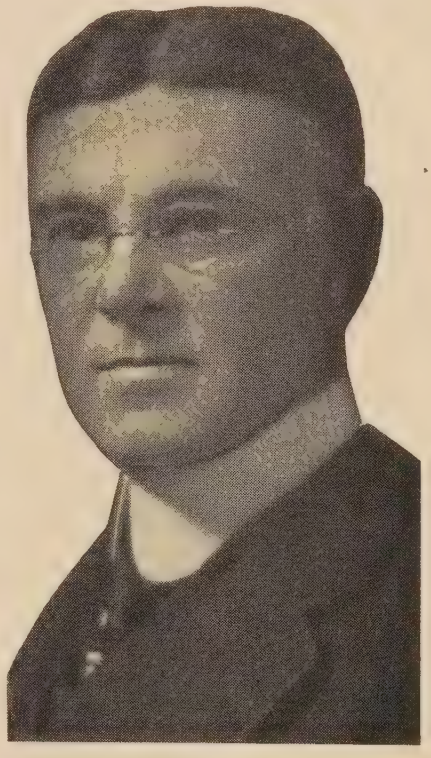
New tile shower rooms are connected with the pool, and in the basement of the Gymnasium there is an entirely new equipment of lockers and dressing compartments.

The total cost was about $60,000.

A pleasing ceremony occurred the evening of February 7 when Miss Munger unveiled a bronze wall tablet in memory of her brother, and presented the pool to President Elliott Speer of the Northfield Schools. She also said:

"My friends, the officials of Northfield Seminary, members of the faculty, and girls of Northfield, I have never been a speaker, but even if words came easily to my lips I think tonight I should still be a bit inarticulate, for my heart is full as I look around at this beautiful building and think of the untold possibilities it holds for all the years to come, and of him in whose name we are tonight dedicating it.

"Some of you have known my brother, Mr. Henry C. Munger, but



The late Henry C. Munger, of Plainfield, N. J.

many others did not have that privilege, and as we give his name to this building tonight I should like to have you think of him for the fine strong spirit that he was,—a man of far-seeing brain and kindly heart, of high principles and uncompromising honor, a wonderful friend when problems and difficulties called for sympathetic understanding and clear vision.

"He loved all good things, but most of all perhaps he was interested in young people and in their best development. And so he loved your Northfield. He liked your simple living and your high ideals, your enthusiasms and your fine scholarly attainments. Above all he believed in you, and in your unlimited possibilities of future accomplishment.

"We counted among our happiest memories the days we spent at Northfield together, and it was on one of these occasions that we talked of the need of Northfield Seminary of an adequate swimming pool. So it has been a pleasure to me to build this pool, which shall stand in honor of his memory and shall be to the girls of Northfield, I trust, a source of healthful pleasure and profit for many years to come.

"I present to you the Henry C. Munger Memorial Swimming Pool."

After grateful responses by Miss Mira Wilson, principal of Northfield Seminary, and one of the girls, a group of students showed their skill in a varied program of swimming and diving under the direction of the Gymnasium instructors: after which many of the students were allowed to have their first dip.

In accepting the gift President Speer said that Miss Munger and her brother had already given aid to over 500 students of the Northfield Schools, many of whom they had followed through college. Their gifts represent a total investment of over $150,000 in the lives of these young men and women who have found in Northfield a field for growth and realization.

Holy Father, we thank thee for the light of the gospel shining in our world with ever-increasing brightness! We thank thee for all who have walked therein, and especially for those so dear to us, in whose lives we have seen thy glory and beauty. May we know that whether in the body or out of the body they are with thee, and that when these earthly days come to an end, it is not that our service of thee and of one another may cease, but that it may begin anew: through him who is the light of the world, thy Son, our Lord!

Remember, O Lord, what thou hast wrought in us and not what we deserve, and as thou hast called us to thy service, make us worthy of our calling: through Jesus Christ our Lord! Amen.

International Sunday School Lessons

April 5, 1931
Jesus Teaches Humility
Luke 14. 7–14; 18. 15–17

Once again we see our Lord in society and hear his table talk as he accepts the hospitality of a friendly ruler of the Pharisees at a sabbath meal. We are told that the Jews made their sabbath feasts costly, showy affairs,—like some of our Sunday dinners. They gave our Lord fine opportunity for observation and teaching, according to Oriental custom. He took his religious principles along with him. Some see traces of his delicate irony and humor here.

Four incidents of the meal are related by Luke: the healing of a dropsical man, a lesson in true humility for the guests, a lesson in true hospitality for the host, and a story of a great supper.

A lesson in true humility for the guests, 14. 7–11.

While the guests were engaged in watching our Lord (1), he also was watching them, and observed the selfish scramble for the best and most honored reclining places or seats. Hence the lesson in true and wise humility, his reason being given in verse 11: self-exaltation leads to humiliation, humility leads to exaltation.

The use of the word "parable" in verse 7 perhaps indicates that there is a deeper meaning in our Lord's words than the mere application to the behaviour of guests. Humility is the proper Christlike attitude in all our relations with men, and is the only path to honor. It has always been a distinguishing feature of true holiness. It is within reach of every believer.

A lesson in true hospitality for the host, 14. 12–14.

Turning next to his host, this homeless One tells him who are the right guests to invite. The poor should never be forgotten. Christ expanded hospitality over a wider fellowship.

Exclusive hospitality among equals is not forbidden: it is a question of recompense therefor. Hospitality among friends is paid for in reciprocal returns. Hospitality shown to those who cannot repay in kind brings blessing and heavenly recompense because of its unselfish and compassionate character.

Selfish motives rob an act of true kindness and hospitality.

Service rendered with the expectation or calculation of getting an equivalent return is plain selfish.

It is not often we have occasion to study table manners in the light of Christ's presence.

Today?

Lord Jesus put his finger on some weak spots in social life everywhere. Society has not changed. Indeed, the spirit of our times promotes self-seeking. There are in all levels of society the same selfishness, ostentation, insincerity, ill-breeding, on the part of some hosts and some guests. The fine grace of hospitality is too often degraded by social climbing or snobbish display or careful calculation,—or by excessive costliness while hungry men and women form bread-lines near by, as during this past winter. How much more of helpful hospitality there would be if our Lord's advice and spirit prevailed!

Etiquette is not religion. What is good manners in one social set or in one country may be bad manners in another set or country. But etiquette ought to be based on the Christian virtues. Table manners indicate character, and the best Christian will be the best type of gentleman and gentlewoman.

There is a wall motto about Christ being "the unseen guest at every meal." What would he find if he was present in person at OUR table? Do we entertain with the resurrection in mind?

Golden Memory Text—Every one that exalted himself shall be humbled, and he that humbleth himself shall be exalted. Luke 14. 11.

April 12, 1931
The Prodigal Son
Luke 15. 11-24

The key to the immediate interpretation and application of this most famous of our Lord's stories is in the first two verses of the chapter. It is his explanation of why he received sinners and ate with them.

This passage is usually called a parable, though the Bible does not call it such. It reads like a true story which has been repeated in essence over and over again all down the centuries to the present day.

Lord Jesus is on the way to Jerusalem (13. 22), tracked by the Pharisees and rulers (13. 31), and accompanied by great crowds (14. 25). Among the latter are publicans and sinners, who draw near in order to hear him, attracted no doubt by the reports of his earlier kindnesses to their class. The Pharisees and scribes murmur, not so much perhaps that he received and taught them, but that he even ate with them after eating with members of their own class, as in 14. 1.

Three persons are prominent in the full story, a father, an elder son who stays at home, and a younger son, around whom the episode revolves.

Sick of home, 11–13.

This boy gets his share of his father's estate, shakes off the restraints of home, and travels the downward path of dissolute living at a rapid gait as long as his means last.

What was his animating motive? Prodigals are not made in a moment: there has been an inner growth of thought and desire. As we first see the boy he presents a picture of utter selfishness as expressed in self-assertion, self-dependence, self-pleasing. Question: Is not SELF the secret of the restlessness or revolt of youth today, whether it be considered the natural desire for self-expression and other admirable traits, or plain self-will?

Homesick, 14–19.

At length the boy touches bottom in degradation and despair: for when one starts in the path of sin he takes his ALL (13) with him,—money, habits, reputation, character,—and vice eats up ALL (14). Menial work keeps his body and soul together.

In this wretched down-and-out condition he has time to think. Had he glimmerings of self-respect, or was he still selfish, thinking mostly of food (17)? Anyhow, reason returns. Reflection reveals his faith in his father ("I will arise . . ."), his penitent mood ("I have sinned . . ."), his change of heart ("Make me . . ."). It is always a bitter road from "Give me!" to "Make me!"

Home, 20–24.

He lives up to his resolution. His father has been waiting, waiting for him, sees him afar, and gives him a handsome unconditional welcome, which culminates in feasting and merrymaking, "Bring a robe, the first!" he says, meaning a robe the boy had formerly worn: implying his reinstatement in the family on the old basis.

This is the climax of the story. Though the parabolic meaning is not stated as in verses 7 and 10 it is obvious that our Lord was picturing in a human figure and Near East setting the welcome of a repentant sinner on his return to God.

Summary and teachings.

The story never loses its point because prodigals are still going to the "far country" and returning dead broke. "Where Is My Wandering Boy Tonight?" What a suppressed tragedy in the heart of many a father and mother that hymn expresses!

The real hero of the story is the father, and the story might better be called the story of the Wonderful Father who loved both sons. As such this father furnishes a portrait of our heavenly Father: what God is like in certain aspects of his character. He allows us freedom, but never forgets us in our wanderings. He is still our father. He watches for our return to reason and to himself and to home, and is swift in his welcome of love. He forgives fully, and restores to self-respect and happiness and well-being. He rejoices over the sinner restored, the lost found. No sinner need doubt his welcome if he repents and turns to God.

The "far country" is not a geographical term. It applies primarily in the moral realm. Any place beyond the father's and mother's oversight may be a far country for a wayward boy or girl, even though it be only a few blocks away. Yes, it may even be under the parental roof.

How prevent such waywardness? By fostering mutual confidence in the home. By generous freedom for worthy, enjoyable self-expression. By right training in high ideals, so that the growing youth will accept reasonable restraint and discipline. Above all, of course, by glad surrender of heart and life to the moment by moment guidance of God in Christ.

It is for us to arrest the prodigal before he indulges in loose living, whether at home or away from home. Failing in that, do we welcome him back to heart and home and church in all his filth and rags, or do we treat him in the spirit of the elder brother?

Do we know any prodigal son—or more pitiful still, any prodigal daughter! —whom we can pray for and follow up?

Golden Memory Text—There is joy in the presence of the angels of God over one sinner that repenteth. Luke 15. 10.

April 19, 1931
The Rich Man and Lazarus
Luke 16. 19–31

The narrative of the rich man and Lazarus is noteworthy for what it does not say. There is no stated purpose, no connection with any incident out of which it arose, no obvious application to the Pharisees or others. No hint is given as to the moral and spiritual standing on earth of the rich man or Lazarus, and so no reason is stated for their destiny in the hereafter. Remember these omissions, and so simplify the study of the story! Rid your mind of suppositions and suggestions not in the text, and note carefully just what is said!

Is it just fiction, or actual history?

The setting is Jewish. Both men are Jews, sons of Abraham. In speaking of the life beyond death Lord Jesus adopted the prevailing rabbinical ideas. The place of the dead, both good and bad, is called by the Greek name Hades. It is divided into two parts,—Paradise for the righteous dead and Gehenna (or hell) for the wicked dead. The joys of Paradise are represented as a feast, with Abraham as host and reclining on his bosom as the place of the highest honor and bliss. The language of the story is adapted to these conceptions,—the angels carrying Lazarus, the rich man lifting his eyes, his references to finger, tongue, flame, etc.

Two lives, 19–21. Here.

The story opens with an earthly palace. Within, the rich man lives a life of self-indulgence in dress and fare, such as a rich man could afford. No intimation is given that his money was tainted, or that he misused it, except that he ignored the poor beggar who was thrown at his gateway as is usual in Oriental lands, diseased, hungry, helpless.

Two deaths, 22.

Follow the contrast in their death and burial! The paths of all men converge at the gate of death, but separate again beyond it.

Two destinies, 23–31. Hereafter.

The scene now shifts to Hades, the two men retaining personality and faculties.

A dialogue ensues between the rich man and Abraham.

The former first requests personal relief, even if only momentary,—a drop of water as an act of mercy. Abraham declines, from the moral fitness of things (25) and from the necessity of the case (26).

Abandoning hope for himself, the man next expresses concern for his brothers, lest they should follow in his tracks. Abraham's reply lays down the principle that "Moses and the prophets" (the Hebrew Bible) give adequate light to keep them out of hell.

But not having heeded this light himself the rich man wants a special messenger from the dead to warn them. This, says Abraham, would be useless. A miracle would not change men's wills and affections.

This is the only passage in the Bible which portrays the feelings of the unsaved after death. It is our Lord himself who delineates the awful situation.

Further teachings.

This passage affords another instance of Luke's sympathy with the poor, and of the unhappy future of the selfish rich.

At one end of the parable questions may arise as to the right and wrong uses of wealth, existing inequalities in wealth, the abolition of poverty, the organization of charity, tithing one's income, etc. At the other end the parable opens a window into Hades and gives some teaching concerning the life beyond.

The promises of God in the Old Testament to Abraham and his descendants are temporal: earthly blessings as the reward of obedience and temporal woes as the penalty of disobedience. Hence the Jews regarded prosperity as a mark of God's favor and poverty as the result of sin. In this story, however, the rich man of earth is pictured as a beggar in Hades, while the pauper Lazarus is exalted to a position of highest felicity hereafter.

Their reversed conditions are not

compensations for their earthly conditions, but are the sequence of obedience or disobedience to light (29).

Granting that the words of the story cannot be pressed in a literal sense, it is still true that reality lies behind the imagery. We cannot believe that Lord Jesus used even popular language that conveyed untruth. Hence we learn that physical death is not annihilation; that beyond death there is another real existence where are exercised personality or individuality, consciousness, anguish, recognition, memory, comfort, reason, natural sentiments, etc. The future life depends on the present, and unveils true character, which is unchanged by death. The good and the evil are inflexibly and impassably separated. Suffering in the hereafter is penal, not merely remedial. It includes not only a sense of anguish, but also a sense of the loss of better things. The Scriptures are a sufficient guide to salvation.

The story leaves no room for soul-sleeping, conditional immortality, another probation, purgatory, restorationism, prayers for the dead, or similar theories. If spiritism is true, it is to be assumed that returning spirits, whether coming from heaven or hell, would warn against the danger of hell.

Experience has proved the accuracy of Abraham's statement that men would not be persuaded to repent though one rose from the dead (31). One has risen, but the testimony is not heeded.

The Jewish view of life beyond the grave is not the Christian view as revealed in the epistles. During the present dispensation righteous souls pass at death into the presence of God,—"absent from the body, at home with the Lord" (2 Corinthians 5. 8), where they wait for the return of Lord Jesus and the resurrection of their bodies (1 Thessalonians 4. 14–17; 1 Corinthians 15. 52). Wicked souls pass at death into Hades, where they await their resurrection in the body for judgment at the great white throne, after which they are cast into the lake of fire (Revelation 20. 11–15).

What opportunities lie at your gate? Beware of stumbling over some Lazarus into hell!

Are you heeding the testimony of the Scriptures in everything?

Golden Memory Text—Lay up for yourselves treasures in heaven, where neither moth nor rust doth consume and where thieves do not break through nor steal! Matthew 6. 20.

April 26, 1931
How to Pray
Luke 18. 1–14

The widow: persistence in prayer, 1–8.

The key to the parable hangs at the door: men must pray in all circumstances, and never lose heart, never quit.

The parable itself is true to Oriental fact in the character and conduct of the judge and in the helplessness of the widow. What can she do to make him do her justice? He cares nothing about God or man, but this woman does not allow him to forget her. At length he will see justice done her.

Our Lord lifts this episode to a higher level, and applies it to prayer. If an unrighteous judge . . . will not God . . . ? God may delay, as the judge did, but he will intervene surely and speedily. Persistence will be rewarded. And why? Because persistence implies sincerity, earnestness, the conviction of getting a favorable answer if only the matter receive attention.

Moffatt tries to clear up an ambiguity in verse 7: "And will not God see justice done to his elect who cry to him by day and night? Will he be tolerant to their opponents?"

Many commentators regard this parable as part and continuation of our Lord's remarks in 17. 22–37, the subject of which is the coming of the Son of man. If so, is the persistent prayer of verse 1 for his coming, and the faith of verse 8 faith in that coming?

The Pharisee: self-righteousness in prayer, 9–12.

Next our Lord exhibits a Pharisee at prayer. In his self-righteousness and setting others at nought this Pharisee struck an ostentatious attitude, prayed with himself alone, thanked God for his moral and religious superiority over the rest of men, and especially over the tax-collector. No supplication to God, no confession of sin, no cry of need! Just a flattering, self-satisfied recital of his own virtues.

The tax-collector: humility in prayer, 13, 14.

Contrast the tax-collector, with his deep sense of unrighteousness and self-depreciation! He was a social and religious outcast, he did not feel worthy to draw near with other worshipers, or to lift up so much as his eyes to heaven, but kept smiting his breast in spiritual anguish, and crying to God for mercy, as if he was the only sinner, in one of the shortest prayers in the Bible. But though short it was sincere and to the point, and it got immediate answer. He went home accepted and uplifted by God.

One cannot always tell by appearances on seeing an audience leaving church who among them goes home with God's approval.

Golden Memory Text—Lord, teach us to pray! Luke 11. 1.

CHRISTIAN ENDEAVOR TOPICS—APRIL, 1931

Mrs. Ida Q. Moulton

Easter Messages in Literature
Colossians 3. 1–4. April 5, 1931

Death is the porter to my Father's lodge, the hired man to let down the bars for the tired sheep to enter under the shepherd's care to the securest fold, their wanderings done, their bleatings at an end.—Emily Dickinson.

God is my Father. My experience is that life and death are twin brothers, and both are friends of us who are the sons of God.—Sir Wilfred Grenfell.

Each moment wafts us higher
By every gush of pure desire
And high-breathed hopes of joys above.
—Keble.

They crucified him
On the cross of their indifference,
And they buried him
In the tomb of their forgetfulness.
But the angels were not satisfied,
And the seal of judgment
Upon the door of mortality
Was broken by the strong hands
Of faith
And hope,

And the house of death
Was filled and illuminated
By the bright light of immortal love.

Faith, hope, love, "but the greatest of these is love," as it is the best Easter message.

* * *

Dr. Andrew Bonar of Glasgow, in describing the resurrection glory, pictures one angel saying to another as a radiant form entered among them:

"Look at her! Do you remember the poor old woman in the lonely cottage, her face wrinkled with age and haggard with suffering? Look at her now! Not an angel has a face so bright and beautiful."

"God has a wonderful beauty awaiting us." If, as some believe, "death is the most beautiful adventure in life," why shouldn't we become radiant when we are absent from the body and present with the Lord?

* * *

Half-truth says: "Never mind the future! Live today as one ought to live, and the future will take care of itself."

Whole-truth says: "No one can live today as he ought to live who does not keep the eternal future in view."

Without this viewpoint of the future man is without hope, and has little incentive for noble living. "He who would undermine the foundations of our hope for eternity seeks to beat down the column which supports the feebleness of humanity."

How Far Dare We Practise the Brotherhood of Man?

Matthew 23. 8–12. April 12, 1931

A United States senator is reported to have said:

"My interest in the brotherhood of man stops where the ocean begins."

Another man replied: "When brotherhood stops at boundaries it ceases to be brotherhood."

Affirmations of brotherhood limited by man-made boundaries are "as if you drew a circle and put inside those whom you want inside, saying, 'God is the Father of these, and only these.'"

God through his Son has shown us how large a circle Christians should draw in their practice of brotherhood, and where it should be drawn (Matthew 7. 12).

Was Tolstoi's assertion far-fetched when he said: "True Christianity is the brotherhood of man"?

Luther Burbank in his writing on "Changing the Leopard's Spots" would suggest to us that we are working on the brotherhood job from the wrong end. Do you know that in this beautiful country of ours there are more than a million little children working every day, or sometimes at night, in factories and mills and mines? Their days are long, and the work is hard. They help to weave the beautiful cloth that our dresses are made of, and the boys help sort the coal that keeps us warm.

Can you think of a more strategic point to try out your daring for the practice of brotherhood than among the children and youth of our land?

* * *

Mahatma Gandhi said to a group of missionaries:

"You may learn the language spoken by the people around you, but there is another language far more important, the language of the heart. The language of the heart and the language of love are to me synonymous."

If thou darest to practise brotherhood without the heart language thy daring will fall back dead! Love spiritualizes brotherhood, and makes it effective. Thou canst safely dare to practise brotherhood as far as thy heart goes out in love to your brother.

* * *

Said a secretary of the Young Woman's Christian Association:

"The world is a neighborhood. Its problems are neighborhood problems, which must be studied for the neighborhood as a whole. It is, as some one puts it, as impossible to find a successful solution of a problem in India without dealing with the same problem in Indiana as it would be to try to eliminate typhoid from a community by purifying the water in the houses of one block only. . . . The world is one. The Christian task is one."

How Can Churches Work Together?

Acts 2. 36–42, 47. April 19, 1931

"Rasping, jangling over creeds,
Censure of each other's deeds,
Motives base attributing
To our neighbor's reasoning,
Calls on heaven to attest
That our thinking is the best,—
Ah, what was it thou didst say,
Lord, dear Lord, upon a day
Just before the cross was raised,
In Golgotha's shadows phrased
Tenderly, and spoken low?
'For by this shall all men know
Ye are my disciples when
Ye have love.' O Father, then
Grant forgiveness large, and take
From our souls, for Jesus' sake,
Everything that savors of
Bitterness, denying love!"

* * *

Samuel McCrea Cavert in his book, "The Adventure of the Church," says:

"The world has been reduced to the dimensions of a single dooryard. A voice in San Francisco is heard in London. What affects one person now affects all. Unless in such a day we can find moral and spiritual unity, corresponding to the new physical unity, our intimate intercourse may spell only more irritating friction, more deadly strife."

The only hope of building a civilization that will stand the strain of this divisive, irritating friction and deadly strife is the church of Jesus Christ.

* * *

When a certain admiral found two of his men quarreling he placed himself between them, and pointing toward the foe said:

"Look there! Then shake hands and be friends!"

There is no place for hostility among Christian churches. No man can justly censure another man's creed till he knows the other man's background. Marching together the distance is great. Singing together the cheer is great. Standing together the foes are easily resisted. Fighting together the victory is surely won.

Sin, selfishness and hatred are common enemies facing every church. Christian, "look there, shake hands and be friends!"

* * *

The servant of a cock-fancier, so the story goes, when told to take the cocks to a place where they were to engage in a cockfight put the birds all in one bag. When he opened the bag there was little left but feathers.

"I thought they knew that they all belonged to the same family," said the servant.

Such an episode should suggest a weakness among churches, and cause serious reflection on the part of members of different denominations. One church may specialize in community service, another in evangelism, yet another in missions, still others in law enforcement and Christian citizenship. Why pull feathers and thus help Satan weaken the body of Christ?

The Unmet Needs of the World

Acts 16. 6–10. April 26, 1931

The president of China said to John R. Mott after an hour's conference:

"China needs this Jesus you've been talking about. You must bring him here. I want to see this Jesus who can do what neither Confucius nor any other Chinese leader can do."

A nominal Mohammedan in Africa said to a missionary:

"I have been waiting for years for a Christian teacher. If you had come to us before the Mohammedans I should have become a Christian first. Christ is the man I need."

An Alaskan missionary depicts her needs: "There come to me crowds of miners, wild and law-abiding, rude and cultured, cleanly and filthy,—a motley array of men, with here and there a forlorn or an abandoned woman. Nowhere on earth are missionaries more needed than in Alaska."

A Sioux Indian mother who had rejected all approaches of the missionary said:

"Infidelity will not do to die by. Give me your Jesus! I need him."

Who can name a place on earth where our Jesus is not needed?

DO NOT FORGET!

The world is more than a "mass of breathing clay";

There is a need in every human heart which the grave-digger cannot bury;

You will some day be in eternity, facing the needs you might have met;

Heaven and hell are realities, and a soul will outlast the hills which look eternal;

We cannot serve God and mammon, but we can serve God with mammon;

The work of meeting the needs of the world and winning it to Christ is the most honorable and blessed service in which any human being can be employed!

DO YOU KNOW THAT—

One tenth of America is Negro?

One million Orientals live in America?

Our Indians would fill Vermont?

Our Mexican population is increasing?

One and one-third million Porto Ricans live under our flag?

One in every 1500 of the population of our country is blind, and often poor and friendless?

More seamen come into the port of New York every year than the combined population of the states of New Hampshire, Vermont and Rhode Island?

Our hotel population is constantly changing because of transient guests from every state and nation?

An exceptionally large percentage of inmates of our prisons are under 21 years of age, and in one prison alone there were more than 10,000 boys and girls during the past five years?

Soviet and similar schools throughout the United States are teaching the doctrine, "There is no God, and Christ is a myth"?

Japanese in the Hawaiian Islands (American territory) outnumber the whites nearly four to one, and they are striving to perpetuate their culture and devotion to Japan through Japanese language schools, which their children attend after the public school season?

Have you considered that the nation-wide desecration of Sunday is one of the most serious contributory causes of the present alarming conditions in America?

SELECTED THOUGHTS FOR THE QUIET HOUR—APRIL, 1931

WEDNESDAY, 1st. *And Elijah went up to the top of Carmel. 2 Kings 18. 42.*

On that mountain all was calm and still. There he could give himself to the task of winning by prayer the fulfilment of the promise with the full strength of his fervent soul. My soul, move up to the mountain top! Onward and upward in the strength of the Lord!—Joseph W. Kemp.

THURSDAY, 2nd. *I am the good shepherd, and know my sheep, and am known of mine. John 10. 14.*

That is what I am tempted to forget. I think of myself as one of an innumerable multitude, no one of whom receives personal attention. But here is the evangel,—the Saviour would miss even me!—J. H. Jowett.

GOOD FRIDAY, 3rd. *More than conquerors through him that loved us. Romans 8. 37.*

There is but one result that can warrant the agony of Calvary, there is but one result that can satisfy either our blessed Saviour or ourselves, and that is our being conquerors over sin.—Mark Guy Pearse.

SATURDAY, 4th. *While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal. 2 Corinthians 4. 18.*

We look at these visible things, but we also learn to look through them. Beyond and behind the temporal we can discern the eternal. Life to the Christian is a transparency.—W. S. Bruce.

EASTER SUNDAY, 5th. *He is not here, for he is risen as he said. Come, see the place where the Lord lay! Matthew 28. 6.*

Hark, the Easter angels say,
Christ the Lord is ris'n today!
Ris'n to give us peace for pain:
Hate and wrong no more shall reign.
Seek him not among the dead:
Death's dark power is captive led!
Lay the myrrh and spikenard by, —
Jesus lives no more to die!
Hark, the Easter angels say,
Christ our Lord is ris'n today!

MONDAY, 6th. *Why seek ye the living among the dead? He is not here, but is risen. Remember how he spake unto you when he was yet in Galilee! Luke 24. 5, 6.*

This challenge meets us all at the graves of our loved ones. With loving care we tend these hallowed spots in God's Acre, putting flowers there and watering them with tears. We want to do it: it eases a little the ache in our hearts. But there is a greater comfort for us when we remember that our dear ones are not there in the ground. The grave contains their dust: it cannot house their spirits. They themselves have not tarried here.

TUESDAY, 7th. *And when Jesus had cried with a loud voice he said, Father, into thy hands I commend my spirit! And having said thus he gave up the ghost. Luke 23. 46.*

What a light this throws upon the action of the last enemy! Did the men who used these words really die? Then their last speech actually contradicted itself. Here is nothing said of extinction or annihilation. The image which is represented by these terms is that of a man depositing his true life in the hands of God as a trust. Think of the beauty of this image, and be comforted!

—Joseph Parker.

Wednesday, 8th. *And it came to pass that as he was praying in a certain place, when he ceased one of his disciples said unto him, Lord, teach us to pray! Luke 11. 1.*

That unnamed disciple little knew what that simple request would do for him and for all believers!

Thursday, 9th. *Iniquities prevail against me. As for our transgressions, thou shalt purge them away! Psalm 65. 3.*

The moment we bring the Lord in, that moment defeat is turned to triumphant deliverance.

Friday, 10th. *Lead us not into temptation, but deliver us from evil! Matthew 6. 13.*

God had one son without sin, but no son without temptation. Pray first that you may not be tempted, and next that if temptation be permitted you may be delivered from the evil one!—C. H. Spurgeon.

Saturday, 11th. *That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God. Colossians 1. 10.*

Here is the right road to a successful life! On every bough of the tree fruit hangs. How is this success attained? It goes along with and depends on increase in the knowledge of God.—W. S. Bruce.

Sunday, 12th. *We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord. 2 Corinthians 3. 18.*

Let us take home the promise of the text as the possible and assured experience for daily life to every one that gives Christ his place as the glorified one. O my soul, take time to believe firmly and confidently that this promise will be made true in thy Christian life! God almighty, who created man in his image, seeks now to work out his purpose in changing thee into the image of Christ Jesus by the power of the Holy Spirit.—Andrew Murray.

Monday, 13th. *Judge not that ye be not judged! For with what judgment ye judge ye shall be judged, and with what measure ye mete it shall be measured to you again! Matthew 7. 1, 2.*

It is in relation to ourselves that the words have their fullest force. What we are to guard against is the judging which comes from a notion of our own moral superiority.—Mark Guy Pearse.

Tuesday, 14th. *But a certain Samaritan as he journeyed came where he was: and when he saw him he had compassion on him. Luke 10. 33.*

Lord, let not my religion be
A thing of selfish ecstasy,
But something warm with tender care
And fellowship which I can share!
Let me not walk the other side
Of trouble's highway long and wide:
Make me a Good Samaritan,
And neighbor unto every man!
—C. M. Burkholder.

Wednesday, 15th. *Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. Ephesians 6. 18.*

Have you learned the beautiful art of letting God take care of you and giving all your thought and strength to pray for others and for the kingdom of God? It will teach you to live and love like God.—A. B. Simpson.

Thursday, 16th. *Rejoice evermore! 1 Thessalonians 5. 16.*

Well says a quaint old writer: "O thou vain man, show me thy faith by thy joy! If thou livest dumpishly and yet sayest thou livest by faith I will as soon believe thee as him that shall say that he hath the philosopher's stone and lives like a beggar. If it were ever well with thy faith, could it ever be amiss with thee?"

Friday, 17th. *Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee. Isaiah 26. 3.*

There we have faith's true attitude, stayed on God. Faith becomes a habit which gains strength by exercise. We all know something of the power of habit in the service of sin, how it becomes easier to sin the oftener we practise sinning. So, thank God, it is also true on the side of holiness! The oftener we act faith in God the easier it becomes to trust him. It should be the characteristic of every believer.—Evan H. Hopkins.

Saturday, 18th. *But ye, beloved, building up yourselves on your most holy faith, . . . Jude 20.*

The great majority of Christians are content with the initial faith that gives the pardon of sin and the hope of eternal life. But they have little idea of the wonderful promises of God given to a full and strong faith.—Andrew Murray.

Sunday, 19th. *Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord! Romans 6. 11.*

To reckon ourselves dead to sin and alive unto God, to yield up ourselves to him as those who are alive from the dead, would be the grossest fanaticism were there no glorious fact behind the reckoning. But because there is such a fact, not to reckon upon it is the grossest folly and disobedience. It is to frustrate the grace of God, and make the cross of Christ of none effect.

Monday, 20th. *The soul of the people was much discouraged because of the way. Numbers 21. 4.*

Whatever be the peculiarity which renders the way trying at any given point, it is a folly and the beginning of sin to quarrel with it. The only thing that really matters is the fact that it is the way. For the love and wisdom of God have made that various pilgrimage now smooth and then rough, in order that at the last he may welcome pilgrims disciplined, and strong, and worthy to arrive.—John Kelman.

Tuesday, 21st. *The servants which drew the water knew. John 2. 9.*

The servants had readily, unquestioningly, willingly obeyed the Lord, and were now in the secret of his blessing. Is there not a most precious blessing here? We are in the Lord's secret of peace, of power, and of victory.

Wednesday, 22nd. *Wait on the Lord! Psalm 27. 14.*

How often this is said in the Bible, how little understood! It is the habit of prayer. It is the continued communion that not only asks but receives. —A. B. Simpson.

Thursday, 23rd. *This is the victory that overcometh the world, even our faith. I John 5. 4.*

Oh for trust that brings the triumph
When defeat seems strangely near:
Oh for faith that changes fighting
Into victory's ringing cheer,—
Faith triumphant,
Knowing neither doubt nor fear!

Friday, 24th. *Hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ! I Peter 1. 13.*

And when the end draws near, and old age comes, let hope's lamp only burn the brighter! Look onward and upward with a face radiant and golden! Hope will be your companion up to heaven's

gate, when it shall be no more needed.—W. S. Bruce.

Saturday, 25th. *For I acknowledge my transgressions: my sin is ever before me! Psalm 51. 3.*

It is the thought of sin that will keep you low at his feet and give the deep undertone to all your adoration.—Andrew Murray.

Sunday, 26th. *And he called his ten servants and delivered them ten pounds, and said unto them, Occupy till I come! Luke 19. 13.*

We would like a word about the future, all of us, but we cannot have it. The future will, I am afraid, ruin some of us because we want to pry into it, and it is enwrapped in so many folds that it does not lie within the deftness and skill of human fingers to take off the folds and read the innermost legend and mystery. What will become of this or that when something else takes place? That is atheism, absolute and pestilent godlessness! What we have to do is to work up to the moment. Blessed is he who works up to the last moment!—Joseph Parker.

Monday, 27th. *Not unto us, O Lord, not unto us, but unto thy name give glory for thy mercy and for thy truth's sake! Psalm 115. 1.*

Now I see why the New Testament is so urgent in the matter of praise! Without praise many other virtues and graces cannot be born. Praise quickens a radiant company of heavenly presences, and among them is the shining spirit of hope.—J. H. Jowett.

Tuesday, 28th. *Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. I Timothy 4. 12.*

Ministry, service, blood, tears, to serve the Master, to win victories for the cross,—such was the rallying cry of the old time and must be the rallying cry of today.—F. B. Meyer.

Wednesday, 29th. *I will wait upon the Lord . . . and I will look for him. Isaiah 8. 17.*

I fancy there is no art more lost and forgotten than this in our hurrying, bustling days. We want to make our prayers short and snappy, just as we want to have preaching short and snappy. But there is a familiar idea of prayer in the Old Testament called waiting upon God. It takes time to be holy. It takes time to pray. —Donald Frazer.

Thursday, 30th. *Be strong and of a good courage! Fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee. He will not fail thee, nor forsake thee. Deuteronomy 31. 6.*

Courage is the standing army of the soul, which keeps it from conquest, pillage and slavery.—Henry van Dyke.

BIBLE NOTES FOR DAILY DEVOTIONS—APRIL, 1931

President W. Douglas Mackenzie, D.D., Hartford, Conn.

PASSIONTIDE AND EASTER

Wednesday, 1st. Mark 14. 1–9.

1. This lovely scene has been well called "a lyric prelude to the great tragedy" of Passion Week. The prophecy of the Lord that evening has been amply fulfilled, for the aroma of Mary's act in anointing Jesus with costly nard has spread over the world, wherever the still more precious story of Christ's own gift of his life is told from heart to heart of humankind.

The late A. B. Bunce found three chief features in Mary's act. The first was that it was prompted by a pure and holy love. She saw in Jesus that divine presence which is the supreme possession of the pure in heart.

2. In the second place, it was a deed of self-sacrifice. "She hath done what she could" has been interpreted by some to mean that like the widow in the Temple she has given her all to honor the One whom she looks on as sent from God to save the world.

3. The third quality is its magnificence. It was a choice, costly ointment, which was poured out without stint. Jesus will not admit that in this there was waste. Why should we spend much on worldly things and grudge large and even lavish expenditures on the worship of the highest?

O thou giver of all, who lovest to lavish eternal and infinite blessings on human hearts and lives, help us to know how to resemble thee even in that, and to rejoice like Mary in worship of thee! Amen.

Thursday, 2nd. John 13. 1–8.

1. John, who was acquainted with the Gospel of St. Mark, deliberately omitted from his story all reference to the institution of the Lord's Supper on Thursday evening of Holy Week. Instead, he gives this other beautiful picture of the spirit of our Lord in the washing of the disciples' feet. Deliberately he makes us realize the background of facts out of which the act of Jesus came. He is conscious of his divine origin and destiny, conscious of the quarrelsome, selfish spirit of his whole group of disciples: for none of them was willing to act as a servant to the others in the usual and even necessary matter of foot-washing. He is conscious also of the dark and desperate purpose which is taking final shape in the heart of one of those dear disciples of his.

2. It is One so mighty, so superhuman, so far above an emperor of Rome, the greatest man in the world, who begins, girded as a slave, to wash their soiled and heated feet. Peter thinks it is utterly inconsistent of Jesus to do this, undignified, intolerable. Therefore he tries to resist in the name of his Master's honor.

3. Peter does not know that Jesus has brought a new law into the world, the law that a man must serve just because he is great, that royalty does not take but give, that it is divine to love to the uttermost even the unworthy.

O love divine, thou didst stoop to share our woe and death! Help us to share thy spirit in our motives and ways of life! Amen.

Good Friday, 3rd. Hebrews 11. 39 to 12. 6.

1. The great epic of faith in this 11th chapter has been chanted for us, and the climax is reached in the verses before us.

It is strongly recommended that for individual use or in family worship the passage of Scripture be always read, and then the meditation upon it and the prayer. In family worship the Lord's Prayer might be added to the hymn verse or the prayer form that is used.

All the heroes and heroines of the life of faith in the living God have passed away, and the great promises in which they rested have apparently been unfulfilled. But at last the author and perfecter of faith has appeared, and a new age has begun for the whole world. Jesus appeared, and to him was given the greatest task conceivable, a task which even the greatest prophets only dimly foresaw. It was the task which on Good Friday he accomplished for the salvation of all men.

2. It was in horrible pain and ignominious shame that the task was accomplished. Who can measure that horror and ignominy for the purest, highest spirit that ever lived in our world? Yet in it all he pressed on, because there was a supreme joy shining through and beyond it all, drawing him on through shattering pain and even spiritual gloom.

3. It was the deathless joy of love for his Father's will, of love for all human beings. "God so loved the world," and his Son loved his Father's love for us, even on the cross. Let us bow our hearts in holy, humble, quiet joy at his cross today!

See from his heart, his hands, his feet,
Sorrow and love flow mingled down!
Did e'er such love and sorrow meet
Or thorns compose so rich a crown!

Saturday, 4th. Mark 15. 42–47.

1. This, the earliest written account of those events, should be compared with that given in John 19. 31–42 by one who is called an eyewitness. Because the crucifixion took place on Friday and the next day was the sabbath, they must hurry to dispose of the three dead bodies on Calvary. (See Joshua 8. 29.) The three would have been all dealt with in the usual scornful manner, but as Dr. Macgregor has well said: "Christ on the cross has a power greater even than Jesus the rabbi to draw men to himself (12. 32)."

2. When he was "lifted up," two Jewish aristocrats, who had already felt his power but had shrunk from confessing it, did not shrink from all the risks involved in paying reverence to his dead body. Mark names only Joseph of Arimathea, but John tells also of his brother senator Nicodemus as joining with him in this bold and dangerous transaction. So with unexpected honor the broken body of the world's Saviour was laid in a rich man's tomb with all that wealth could do in such speed to pay him reverence.

"All is over! In the tomb
Sleeps he 'mid its silent gloom
Till the dawn of Easter come.
Leave we in the grave with him
Sins that shame and doubts that dim
If our souls would rise with him!"
Amen and Amen.

Easter Sunday, 5th. 1 Corinthians 15. 1–10.

1. The Easter bells will ring out the joyous call to triumphant worship of the risen Christ. The great hymns of the universal church will be sung all around the world. Believers will feel that as springtime stirs the winter fields to life again in our own Northern hemisphere, so has the victory of Christ over death created in our human lives the new life of invincible faith in the ever-living God and the boundless hope of his eternal love.

2. For our brethren in the Southern hemisphere, where it is autumn, the message of Easter will be that the ripe fruit of his perfect faith and universal love and sinless life was just that rising on the third day from the dead. There the long centuries of preparation in the providence of God reached a climax, and we are reaping their harvest in our life as conscious children of God.

3. The evidence for the resurrection is always accumulating. Every new sincere convert, every heart which surrenders itself to the living Christ and comes under his divine power, is one more added to the multitudes who sing of the risen Christ and his presence in our world.

Lives again our glorious king:
Where, O death, is now thy sting?
Once he died, our souls to save:
Where thy victory, O grave?

Soar we now where Christ has led,
Following our exalted head:
Made like him, like him we rise:
Ours the cross, the grave, the skies!

LESSONS FROM THE PATRIARCHS

(Continued)

Monday, 6th. Genesis 39. 1–6.

1. There are various ways of picturing the first stages of Joseph's life in Egypt. Whether it was Midianites or Ishmaelites who carried him captive and sold him into slavery is uncertain. Whether he was at once sold to Potiphar, a high court official, or whether he was first the slave of a wealthy private citizen and later advanced to court circles, is also a matter on which Bible students may well differ. In any case, we must picture the young man as brought soon by God's providence into the homes of the mighty. His master right speedily saw a superior quality in this young Hebrew whom he had acquired in the ordinary course of business.

2. His judgment was splendidly confirmed. Would it have been unnatural if Joseph at his age had been crushed into bitterness and meanness? If, instead of being the favorite son of a Jacob he found himself a mere helpless drudge in a foreign land, and had said in his heart: "Every man for himself! If this is life I will lie and cheat and steal and have a good time while I can"?

3. Far other was Joseph's spirit. He prospered wonderfully because he believed that the Lord, the God of his father, was with him in Egypt. In that conviction he gave himself to serve his master faithfully. His ability and complete honesty soon won his master's favor, and he was advanced to a post of great responsibility. He was put in charge of his master's affairs, in which he was trusted to the full.

We may well pray that the youth of our homes and churches and schools may grow up with Joseph's faith in the living God and Joseph's ideal of honor and diligent service!

Tuesday, 7th. Genesis 39. 7–16.

1. The story of Joseph's temptation and of his victory over temptation in domestic life has many parallels in ancient literature. One of the most striking of these parallels is found in an Egyptian writing which dates from the age when Joseph is supposed to have lived in Egypt. In the latter, however, the husband becomes convinced of his wife's guilt, and puts her, instead of the man she falsely accused, to death. We find in the first part of the Book of Proverbs many warnings addressed to young men to beware of the married temptress. Let us note that the Bible is not a mere goody-goody book! It describes the facts of life as they are: there are many passages which describe most disagreeable scenes. But it never condones immoral conduct. The stories are told in the atmosphere of God's pure presence and his holy resentment against wrong-doing. That makes a world of

difference between them and the atmosphere of the salacious, godless novels of our day.

2. Joseph's self-defence against the persistent advances of his master's wife is based, first, on his loyalty to that master. He has been entrusted with the care of all his master's possessions, and his wife's honor is one of those, the most precious of them all.

3. But Joseph also believes in God. That fact is supreme in his life, and is the key to the whole long and beautiful story of his adventures and his career. There is no mere mawkish sentimentality in this religious story. It is manly, robust, spiritually realistic, and depicts how a man's faith in the living God can control his passions and ennoble his ambitions.

It is most right and necessary to pray that God's Spirit may raise up novelists and writers in our day who shall nobly depict the power of religion on our character and conduct.

Wednesday, 8th. Genesis 39. 17–23.

1. Like the Egyptian story referred to in our last meditation, this story goes on to describe the double treachery of the woman whom Joseph rejected. She accused him to her husband of having assaulted her. We need not dwell on the obvious shamefulness of her action. No doubt she may have been afraid that Joseph might accuse her. In any case, as a rejected suitor she was filled with a sense of humiliation and sought a bitter revenge.

2. On the other hand, Joseph was a gentleman, high-minded and generous. He could on occasion protest his innocence, as we shall see later, but he would not accuse the woman to her husband. He determined to endure the furious rage of the master whom he so faithfully served and sincerely respected, rather than accuse his wife. That is a hard thing to do, to submit to a false accusation, to endure suffering that is undeserved, humiliation that seems to heap dishonor on a heart conscious only of having been loyal and true to a great trust. This is one of the darkest mysteries of our confused world, where we see so often the guilty unexposed and the innocent overwhelmed with disgrace and disaster.

3. Joseph in prison had not lost his courage or his superb loyalty of soul. Right speedily he won the confidence even of the governor of a state prison, who more and more rested on his ability and skill in the management of the place. The narrator insists, and we are glad to believe it, that it was God who was with him not only in the outward relations of his life, but in those heart springs from which his conduct flowed.

O thou who didst endure humiliation for all men, grant us thy Spirit that through thy atoning grace we may endure wrong! Amen.

Thursday, 9th. Genesis 40.

1. Joseph in prison has won the confidence of the governor. Two of the highest officers of the king's court are brought to Potiphar's house under accusations, there to await trial at the king's pleasure, and they are put into the charge of Joseph. It is his duty to look after their comfort. In this task he was observant and sympathetic, so that he noticed it when they were looking unusually depressed and perplexed. Skilfully the narrative makes us feel the atmosphere of the situation as Joseph asks them for the reason of this sad mood.

2. The vivid dreams which the two officers had in one night are psychologically most interesting. They both contain vivid pictures of the daily interests of the chief of the bakers and the chief butler, respectively, but they both contain those bizarre and absurd features which our dreams so often have. The butler makes wine in the king's presence. The baker can't get rid of the birds which are consuming the bread in the basket on his head. The Egyptians believed in dreams as premonitions, and when the meaning was not obvious they consulted professional interpreters.

3. Joseph volunteers to be interpreter of the two dreams described to him. In three days the premonitions are fulfilled. We are left in the last verses with a picture of Joseph's disappointment when the man who dreamed of happiness and got it forgot all about the youth whose interpretation had given him a foretaste of that happiness.

O God our Father, grant us the spirit of gratitude, that we may not withhold our hearts from him who giveth all! Amen.

Friday, 10th. Genesis 41. 1–14.

1. Joseph has been two whole years in prison since the chief butler promised to remember him and to do something for him. Added, therefore, to the original injustice which sent him to prison he can now brood over the ingratitude which left him there. How easy it would be to describe a young man who sharpens the bitterness of his soul and makes his cynicism more acid by reflecting that his life is ruined, that God has nothing but misfortune and defeat to give him! Not so is this hero set before us. He preserves his balance, his healthy estimate of himself, and above all of the God in whom he believes as the true ruler even of kings and courtiers as well as of slaves like himself.

2. And Pharaoh has his now famous dreams. They are concerned, like those of the butler and the baker, with the chief interest of his life, the prosperity of his kingdom. Now the wealth of Egypt depended on the rich valley of the Nile, so it is natural that he should dream about that. The dreams are of course as wild as dreams can be in their form, but they again contain premonitions of the gravest kind.

3. The butler at last remembers Joseph. The court magicians have failed, and the king is in perplexity of mind. For, says Marcus Dods, "the craving to know the future and the unseen is universal, and has created its own food. Magic, necromancy, astrology, oracles have both in ancient and modern times formed a large part of religion. The relation they hold to revelation is a subject scarcely enough investigated." So Joseph at last has his sudden chance!

O thou who holdest our future in this world and our eternal destiny in thine own hands, grant us a living trust in thy saving and perfecting power in Jesus Christ our Lord! Amen.

Saturday, 11th. Genesis 41. 15–36.

1. We must picture the natural shrinking with which young Joseph would find himself in the dread presence of the all-powerful Pharaoh. Court etiquette was even then well defined, elaborate and impressive. But there is in this Hebrew youth a quality which unites modesty with confidence and natural excitement with calm poise. All this appears in Joseph's first words before the astonished courtiers. He disclaims personal skill and knowledge of the magician's art. He is no rival of those influential, highly honored professionals on whom Pharaoh relies for interpretation of the unseen powers. He says promptly but with courtesy that it is God who will speak to Pharaoh through him. The magicians

must have been struck with the difference of tone, of personal attitude, when Joseph asserts that he is not a clever soothsayer.

2. And yet there is implied in Joseph's statement a far higher claim than they could make. It is God,—and all men know what that means,—it is God who will enlighten him, and he will only repeat to Pharaoh the word which God shall give to him. The humility of this statement becomes a clear, confident spirit of certainty when he solves the puzzle of Pharaoh's two queer and yet similar dreams, so full of startling features that Pharaoh felt them to be of unusual importance.

3. Joseph's courage must have made the other listeners breathless when he passed on to propose a plan by which Pharaoh might act upon the divine warning now given him, and save his country from ruin. It revealed in Joseph a leader's energy, a statesman's genius, a prophet's independent audacity.

O Lord of all generations, grant to both church and state in our day the leadership of men and women who are taught and inspired of thee! Through our Lord Jesus Christ. Amen.

Sunday, 12th. Genesis 41. 37–57.

1. With consummate art the story of Joseph now carries him suddenly from a prison to the loftiest position in the empire of Egypt, next only to that of the Pharaoh himself. There is no suggestion that Joseph thought of this, still less prepared the way for himself, when he advised Pharaoh to appoint at once "a man discreet and wise" to carry Egypt through the seven years of prosperity and the severe terrors of seven years of famine. Moreover, there are in the history of Egypt parallels to this promotion of foreigners to high posts in the government. The richest country and the most civilized in the world of that era was governed with often consummate and fearless wisdom. "The best man for the job" seems to have been the principle of procedure adopted by one Pharaoh after another. Race prejudice and caste do not seem to have blinded the eyes of men there, as they have done and still do in many lands.

2. It is to be noted that here for the first time in Genesis a man's mental endowments are traced to "the Spirit of God" (38). In the story this is to be accounted for by Joseph's own sincere and reverent words in verses 16, 25, 28, and 32. Joseph is an unconscious missionary, and his witness-bearing, so natural and sincere, awakes the mind of an Egyptian to a belief in the true God.

3. Joseph is at once naturalized by the conferring of an Egyptian name and by his marriage to the daughter of a noble and priestly family. Perhaps there is a reflection here of the reputation which the tribe of Ephraim afterwards had for idolatrous practices. But at the time it means that a worshiper of the true God was blessed in a supreme fashion, even in an idolatrous land.

May we not pray that all who go to foreign lands even as American business men may carry their Christian faith with them, and thus help to win the world to Christ!

Monday, 13th. Genesis 42. 1–17.

1. Suddenly, for the further unfolding of the marvelous drama of Joseph's career, we are carried away into Canaan to the aged Jacob. Famine has already struck that region. Crops have failed, pasture has been badly burned, and the population is in distress, many perishing of starvation. But Jacob has always been a man of energy and resource, and in his old age the imagination which is able to plan new enterprises and the force to execute his plans have not forsaken him. He and his people require speedy and abundant supplies of wheat to tide them over till the next—perhaps a meager—harvest. It will require quite a large expedition and much money to procure what they need.

2. When Jacob equips and sends forth his ten sons, the youngest, Benjamin, is kept at home: for the doting old father is dreaming still of Rachel and of Joseph, with both of whom Benjamin is a dear and tender bond. And he thinks the ten are sufficient for the expedition.

3. When they reach Egypt they find that so large a party must be accounted for to the suspicious Egyptian government. And lo, all unconscious of the situation, they are bowing down to Joseph! He with difficulty restrains his emotion as all that dear and terrible past rushes over his heart. He at once decides on his procedure. He must rescue them all from starvation, and he must get Jacob into Egypt. The plan he adopts is skilful, though rough. It both reaches their consciences and carries out his purpose, as we shall see.

O Lord God of our hearts, who knowest our past, deal mercifully with us: and when we remember our ancient sins grant us a fresh vision of thy mercy, in Christ Jesus! Amen.

Tuesday, 14th. Genesis 42. 18–26.

1. We must picture Joseph's brethren as they first came into their brother's audience chamber, respectful but confident, conscious that they had enough silver with them to pay for any purchases they might make. They were men of strong and independent mould, sons of a powerful and independent tribal chief. But they were astonished when Joseph accused them of being spies. Egypt was not only rich and an object of envy to other peoples, she was also comparatively defenseless and always open to easy invasions from various quarters. Joseph therefore utters startling and threatening words when he says, "Ye are spies!"

2. At their second interview, after three days of confinement, they are in a different mood. The narrative has here some curious difficulties, but the main interest is clear. Joseph is putting them to a stern test to discover whether they are true men or whether their far-off treachery and cruelty to him are part of their permanent characters. He also wishes, speaking through an interpreter so as to conceal his identity, to hear all he can about his father and his full-brother Benjamin.

3. Joseph turns away when he hears them uttering their sense of contrition (21). Their journey to Egypt had perhaps made them think of Joseph's journey thither as a captive slave. Joseph's demands now awoke a distress of soul in themselves such as they remembered to have seen in him when their young brother pleaded with them not to fling him into the pit. It is a scene most moving and most instructive.

O thou who didst endure distress of soul when thine own rejected thee, grant us such understanding of thy sorrow that we may truly love thee for thy love! Amen.

Wednesday, 15th. Genesis 42. 27–38.

1. How far had Joseph a right to conceal his identity and treat his brothers so severely? We are not intended to think of his seeking revenge. He was not punishing them for their sin against himself. The story indicates that he was trying to discover whether they had truly repented of the ancient and disgraceful crime against their father and their brother. And he, along with that purpose, was feeling after the best way

of getting Jacob to move his whole tribe over into Egypt.

2. By secretly putting the money back into the possession of his brothers he tested their honesty. He made their return certain if they were honest, and he further humbled them through fear that they might more truly repent. There is a wonderful mingling of deep moral insight, of tender brotherly yearning, of powerful self-control, of skilful diplomacy, in the conduct of Joseph. He occupies his position of extraordinary difficulty with perfect wisdom.

3. What is it, to repent of our sin? As Marcus Dods has said: "Our sins in general are not so microscopic that it requires keen spiritual discernment to perceive them. But to be quite aware of our sin, and to acknowledge it, is not to repent of it. Everything falls short of thorough repentance which does not prevent us from committing the sin anew. No man whose common worldly interests were at stake would commit himself to us on any less evidence" than God demands of us.

O Christ, whose first offer is love and whose first call is to repentance, grant us thy Spirit that we may most thoroughly repent and be strong for the new and holy life! Amen.

Thursday, 16th. Genesis 43. 1–14.

1. The famine which was raging over a wide territory lasted into another year. Jacob's people were confronted with a renewal of that distressing condition which led to the first expedition into Egypt. The story does not tell us why they apparently forgot all about the unhappy position in which Simeon had been left in Egypt as a hostage to ensure their return. Perhaps, letting our imagination play around the narrative, we may surmise that the nine brothers were afraid to face the prospect of a return to that stern and powerful man who ruled Egypt as the all-powerful prime minister of Pharaoh. We may also surmise that Jacob, thinking over all that happened in Egypt, also shrank from risking the life and liberty of any more of his sons.

2. But God was overruling Jacob's history, and his purpose was not to be defeated. So at last the lack of corn is so alarming that Jacob plans another expedition to Egypt. He is faced with the facts by Judah (Reuben had been the spokesman in 42. 22, 37). They dare not appear before that man without Benjamin, but Judah (instead of Reuben this time) makes a personal pledge for the safe return of Benjamin. When Jacob yields he shows the same shrewdness as in his dealings with Esau long, long ago. He sends a handsome personal present to this terrible Egyptian to soften his heart.

3. We are not allowed to think that Jacob has forgotten God in all these transactions. "God Almighty," a rare title in Genesis, and very solemn, is appealed to in a fervent parting prayer as the aged father sees them depart towards that southern horizon, and the beloved Benjamin with them. His plaint about bereavement shows how hard the fight is to maintain his trust in the friendship and wisdom of God.

O God, who of us is without trouble? Strengthen each of us for our day of trial that our faith may not fail! In Christ's name. Amen.

Friday, 17th. Genesis 43. 15–25.

1. When the sons of Jacob arrived in Egypt they had to face Joseph once more. They dreaded this event, being alarmed lest they should be accused of having stolen the money which they found in their sacks at the close of their first journey. They were also anxious, no doubt, to discover why this all-powerful Egyptian minister of state was so determined to have Benjamin brought with them. Their alarm was increased when, instead of meeting Joseph in his public offices, they were summoned to his own residence. For like the house of Potiphar, Joseph's palace may have contained a prison, perhaps even a dungeon.

2. No doubt much of their apprehension was due to those two causes. But something may be charged to the natural shyness of countrymen who are suddenly introduced to the formalities of a court and to the impressive spaces and beauties of a palatial residence. At the same time, the whole narrative suggests that their past sin is haunting their memories and stinging their consciences. There is no fear like that of unconfessed and uncleansed sin.

3. Joseph has a steward of his great household who seems to understand his master's plans. It is he who tries to calm their fears. It was God, he says, who must have put their money in their sacks, for he, the steward, knows that they had paid him. Further, he produces Simeon, looking well fed and content after his long separation in confinement, as they had pictured it. Various attentions of hospitality they receive, and await the great hour with more comfort and hope.

O Lord of truth, grant us complete sincerity and true faith in thy mercy when we confess our sins! In our Saviour's name. Amen.

Saturday, 18th. Genesis 43. 26–34.

1. It is with true reverence and admiration that we so repeatedly observe the consummate literary art with which we are carried from step to step, from one moving scene to another, in the great and beautiful story of Joseph. The picture in this paragraph is so interesting from the psychological point of view as it describes especially the emotions and the skill of Joseph, and their effect upon the assembled brothers. It is also a vivid picture of the manners and customs of the aristocratic Egyptians of that day.

2. When Joseph appeared among them emphasis is once more put upon the fact that his boyish dreams which so offended them so long ago are literally fulfilled. They "bow themselves to the earth" before him. And then they are astonished at each successive form of treatment which this distinguished Egyptian accords to them. How kindly and tender is his inquiry for the welfare of their father, "the old man of whom ye spake"! How warm the blessing which he gave to Benjamin, "God be gracious unto thee my son"! How natural that rush from the room lest they should see his tears of inexplicable emotion! Then the amazement with which they noticed that he commanded them to be seated in the order of their ages, and finally gave five times as much of his well cooked dishes to Benjamin as to anyone else.

3. Notwithstanding, his meal was served at a separate table. Partly this was due to his high rank as an Egyptian priest and official, partly to pride of race which forbade Egyptians to treat these mere half nomadic foreigners on equal terms. His heart yearned, but his status must be observed, especially before his own Egyptian retainers.

O thou who hast made all men of one blood, wilt thou not hasten the day when all races shall know themselves to be of one divine family? Through our Lord and Saviour. Amen.

Sunday, 19th. Genesis 44. 1–15.

1. Moffatt's translation reads, beginning with the last words of chapter 43: "As they drank and drank deep in his company, he ordered his house-steward, Fill the men's sacks, . . . and in the mouth of the youngest man's sack, along with his corn money, put my goblet, the silver goblet!" This silver goblet was a divining cup (5), which no doubt Joseph used as a prominent member of the Egyptian priestly class. He in that day could reconcile his faith in the most high God with some of the religious practices of his adopted country and his own official position there.

A quotation has been given from a travel book of 1750 A. D., where a Nubian sheikh says to the European traveler:

"I have consulted my cup, and I find that you are Franks in disguise who have come to spy out the land."

2. The terror of the whole band is extreme when this most precious of all Joseph's possessions is actually found in Benjamin's sack. And this is made more tragic since the steward has claimed that the guilty man must become his slave. What a devastating prospect as they think of Jacob's last words and their promises to him, and of Benjamin becoming a slave as the brother they had betrayed so long ago had no doubt become!

3. Joseph must have planned this terrible and cruel experience in order to bring their minds into complete subjection. They must taste horror to the depths if they are to enter on a new life. Out of that grief and dismay intense affections would grow in them for Benjamin, for Jacob, even at last for Joseph himself. They must realize his power if they are to taste the full sweetness of his mercy.

O thou who art almighty and all-holy, we have no hope except in thy sheer mercy! Help us to surrender ourselves to thy love in Christ Jesus! Amen.

Monday, 20th. Genesis 44. 16–34.

1. Dr. Skinner says of Judah's speech that it is "the finest specimen of dignified and persuasive eloquence in the Old Testament." We may quote his analysis of it. "Sincerity and depth of feeling are not more remarkable than the skilful selection and disposition of the points most likely to appeal to the governor: (1) a recital of the interview in which Joseph had insisted on Benjamin being brought down (19–23); (2) a pathetic description of the father's reluctance to part with him, overcome only by the harsh necessity of hunger (24–29); (3) a suggestion of the death-stroke which their return without Benjamin would inflict on their aged parent (30, 31); and lastly, (4) the speaker's personal request to be allowed to redeem his honor by taking Benjamin's punishment on himself (32–34)."

2. We may note especially two interesting points. The first is that Judah boldly recalls Joseph's own part in the series of events. This mysterious calamity—for he does not admit Benjamin's guilt, though he cannot disprove it,—is the climax of Joseph's own unexplained series of transactions with them.

3. Judah is now, as when long ago their other brother was foully betrayed, the leader in moral insight and noble purpose. He is willing to become the redeemer of Benjamin for their father's sake. His loyalty to old Jacob is ready for the extreme sacrifice that Benjamin may go free. Here as all through the story of Joseph we are moving among lofty ideas of vicarious suffering and redemption.

We may well pray that our minds and consciences be opened to the supreme appeal of the sacrifice of the Son of God for the salvation of all mankind!

Tuesday, 21st. Genesis 45. 1–8.

1. The crisis which has long been prepared at last arrives (as it were) with a sudden crash. The powerful speech of Judah brought the whole situation to the minds of all assembled there with such vividness, and his closing reference to the grief of Jacob if Benjamin were prevented from returning to their aged and infirm father was so touching, that Joseph himself broke down completely. Having dismissed his retainers that the family scene might be carried through in private, the long lost brother, the prime minister of the king of Egypt, then disclosed himself to his astounded brothers.

2. It was natural that in their dismay a terrible resurgence of fear should sweep over their minds and hearts. Their horrible sin rose up before them once more in a final spasm of torture. They might have turned to flee out into the open. They no doubt felt inclined to cast themselves prostrate on the floor with pitiable cries for mercy. It is not Jacob they now grieve and fear for. It is their own guilty selves in the irresistible power of the brother whom they once treated with inhuman ferocity.

3. But Joseph rises to the height of moral dignity, of generosity almost divine. Deep in his heart he has considered the whole story. And he can assure them that his forgiveness is complete because he sees the hand of God over and in it all. Once more, in chapter 50. 20, he rises to the same glorious faith: "Ye thought evil against me, but God meant it unto good!"

O God of all wisdom and love, help us in our distresses and in our penitences to trust thy perfect providence! Through Jesus Christ. Amen.

Wednesday, 22nd. Genesis 45. 9–15.

1. Why did Joseph forgive his brethren? If we consider the situation in those far-off times; if we remember that revenge for personal wrongs was considered to be a virtue and not a sin, and forgiveness a weakness instead of a glory; if, again, we consider the nature of the unnatural crime committed by those men, and the years of misery it entailed for their father as well as for Joseph himself, we may well ask, Why did he forgive them?

2. The whole course of the story has given us in Joseph a man who was in spiritual and moral attainment far beyond his times. He was even in advance of his father Jacob. His faith in God had built up in him a character of singular purity, calm strength, and most considerate widsom. We are to think of him as accustomed to face his life problems as in the presence of and guided by the Spirit of God. To him, therefore, it was a religious duty and a thrilling joy to forgive his brothers. Moreover, he had keenly studied their attitude and tested their sincerity. The noble appeal of Judah, as well as the bearing of them all, had convinced him that they deeply regretted the wrong they had done to him.

3. The hour had come, therefore, to discover to them the splendid plan which he had formed to save them all from starvation. He would use all his authority and power to provide an abode for them in Egypt for three years at any rate, until the five years of famine which he expected should be overpast.

Lord, grant that we may be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake has forgiven us! Amen.

Thursday, 23rd. Genesis 45. 16–24.

1. The lofty position which Joseph occupied in the kingdom of Egypt and the grateful affection in which he was held by the king himself are set before us here. The news of Joseph's happiness and the amazing romance of his discovery of his brothers spread through the court circles. At once the Pharaoh gave orders that everything must be done for Joseph's people in the most prompt and generous manner. He will welcome into Egypt the migration of the whole tribe of Israel. That they will be a heavy addition to the charges already made upon the resources of his people does not hinder his generous and sympathetic attitude towards the man who had saved the whole country from the disasters of the long and terrible famine.

2. So the brothers returned with an amazing equipment for the removal of the whole group of families with all the possessions that could be carried in wagons and on beasts of burden. Men, women and children are all provided for in this truly royal bounty.

3. One thing Joseph is anxious about. He knows how excited they will be as they go back to Jacob. Perhaps he realizes that they will now have to tell Jacob of their ancient crime. He therefore bids them control their emotions (24) and have no recriminations among themselves on their journey.

We must learn to thank God, as no doubt Joseph did, that in most unexpected places we may meet with high-souled and generous men like the Pharaoh; as Jesus did when he met the centurion's faith!

Friday, 24th. Genesis 45. 25 to 46. 7.

1. Can we wonder that the aged Jacob was at first overwhelmed by the news his sons brought him? Yet there was Benjamin, and there was Simeon, and there on the horizon was a regular caravan to confirm their unbelievable news about Joseph's career and the generosity of the mighty Pharaoh, dread ruler of great Egypt! No wonder "his heart fainted." Then the reaction came with a rush of joy. "Joseph my son is alive, Joseph alive, Joseph alive!" How often must he have whispered it in his heart and then shouted it aloud! With all haste they must arrange to migrate into that foreign land of deliverance and hope.

2. It must have taken much work, much careful organizing of so large an expedition. They could not have done it without the wagons sent by Pharaoh. We are to picture the extent of the movement by the long list of names which are recorded here.

3. We must not forget that we are reading a prophet's account of the history of the covenant between Jehovah God and Israel. So once more we are reminded of this in the picture of another night vision granted to Jacob. Once more he hears the mysterious voice, that strange experience of a word that is heard not with the outer ear but in the heart of a devout and faithful man. "Fear not, I am with thee!" is the gist of this message. And in its renewing strength Jacob sets forth.

O Lord, be thou our refuge and strength, the guide of our life's pilgrimage, and bring us into the world of our hopes! In the name of the risen Christ. Amen.

Saturday, 25th. Genesis 46. 28–34.

1. In verses 8–27 we have a statement about the persons who went with Jacob into Egypt. The round number of 70 is given in verse 27, but it must be noticed that the wives and the daughters and the children of the daughters in all these families are not named or counted. Moreover, if Benjamin was only 23 years old at that time the ten sons assigned to him in verse 21 must have been born later in Egypt. The list is not meant to be a complete list of the persons who migrated to Egypt, but a census of the heads of tribes and families in Israel. It is for scholars to hammer out the various conclusions of a national and ethnographic sort which are to be drawn from a comparison of this and similar lists of names in the Old Testament.

2. When at long last the great company reached the confines of Egypt Jacob picked out Judah as the one who should go and get instructions from Joseph as to their place of settlement. Joseph had already decided to try and get them settled in a valley which was the best cattle district in the country. Some error seems to have crept into the text at verse 34. There seems to be no proof that the Egyptians hated shepherds, and that could hardly be a reason for giving them the best grazing ground. Just because they were cattle-breeders Joseph wished them to be in Goshen.

3. That must have been a moving scene when all the brothers and their families watched the stately arrival of Joseph and his retinue, and the overwhelming emotion of father and son as they embraced each other.

Let us pray, as Joseph must often have done, for grace "far from home on life's rough way" to say, "Thy will be done!"

Sunday, 26th. Genesis 47. 1–12.

1. Pharaoh behaved with great generosity to the children of Israel. He might well have resented the idea of having to provide in those years of famine for so large an influx of foreigners. He might have issued a decree of exclusion in quite the modern spirit, saying, "Egypt first! I must have these foreigners who are coming to reduce our standard of living deported. Too many have come. Go back and look after yourselves where you came from!"

2. But it is evident that Pharaoh is moved to this act of grace not by mere pity for these strangers. It is Joseph's name which covers them all. It is Joseph's magnificent service to Egypt which intercedes in Pharaoh's heart and moves him to bless Joseph's people in this grand way. Joseph is literally in this crisis the saviour of Israel.

3. Pharaoh is deeply impressed by the personality of Jacob, and even allows the old man to lift up his hands and bless him, as if Jacob were nearer the divine fountain of all good than himself. Yes he was, because Jacob was as a pilgrim under the divine guidance through all his years! Swift and full of trial they seem as he looks back, but now he sees that the supreme controller of his destiny has blessed him with glorious abundance.

O God of Bethel, by whose hand
Thy people still are fed,
Who thro' this weary pilgrimage
Hast all our fathers led:

Such blessings from thy gracious hand
Our humble prayers implore:
And thou shalt be our chosen God,
Our portion evermore!

Monday, 27th. Genesis 47. 13–27.

1. Here is a remarkable account of an economic and political revolution wrought in Egypt by the powerful statesmanship of Joseph. The people during seven years of marvelous crops had been warned of the years of famine that would follow, for Joseph's agents went about the country buying up all the surplus corn and storing it in great store-cities which he built for the purpose.

The people, as usual improvident and incredulous of his warnings, gladly sold him all they had at the price he fixed. Have we not seen recently, even in America, how a whole people, yes, and even economic authorities, can be blinded by prosperity and rush madly upon disaster?

2. When the years of famine came Joseph saved the country and transformed its political structure. First, the people bought from the vast stores for "money," then sold him their live stock, then their homes and farmlands. Thus the whole land was, as we would say, nationalized. For a tax or rent of one-fifth of the produce they still used their old properties. (I don't understand verse 21.) They recognized that this was not a heavy price to pay for the salvation of their lives by the genius of Joseph.

3. This piece of ancient history has often been used as an illustration of the complete claim which Christ by "giving his life a ransom" for us has established over our complete devotion.

Were the whole realm of nature mine,
That were a present far too small:
Love so amazing, so divine,
Demands my soul, my life, my all!

Tuesday, 28th. Genesis 47. 28–31; 49. 28–33.

1. Our interest is now carried back to Jacob, and the remainder of the book of Genesis is concerned with the manner of his dying and a concluding description of Joseph's career, and his own death and burial. Jacob was now an aged man and desired to go through the solemn ceremony of conveying his blessing, which is a prophecy of the guidance of God for the children of Israel. We are to realize that this is all within the history of that covenant which began with Abraham and which became at once the inspiration and the obligation of the Hebrew people throughout their entire history.

2. There is a peculiar pathos, dignity and beauty in the successive scenes as Jacob deals with Joseph and gives him a double portion of the inheritance as if he were the eldest son. In chapters 48 and 49. 1–27 the solemn conveyance of his "blessing" puts Joseph's two sons Ephraim and Manasseh on a level with Joseph's brothers, so that in the history of Israel there is no distinct tribe of Joseph. And yet in a long special passage (49. 22–26) a most eloquent and moving farewell is addressed to Joseph himself.

3. Then comes the end. Having provided for his own burial in the Promised Land the great patriarch, whose name rules history for centuries and becomes the symbol of a world reconciled to God, "drew his feet up into the bed, and breathed his last."

Almighty and everlasting Father, who didst of old guide thy servant Jacob through his long and hazardous pilgrimage, grant unto us at the end of our life's journey the strong faith and serene hope which filled his heart with peace! In Christ's name. Amen.

Wednesday, 29th. Genesis 50. 1–13.

1. Under all the circumstances it was inevitable that Joseph should act as if he were the eldest son of Jacob. His personal relations with the children of Israel as the man who saved them and became their leader had been confirmed in the final blessings of Jacob. So he undertakes all the arrangements for the funeral of his father. It was the Egyptians who, if they did not invent the art of embalming dead bodies, at any rate carried it to perfection. The far-famed mummies of her ancient kings which have been disentombed bear eloquent testimony to that fact. It was, therefore, a peculiar distinction which Joseph conferred on his father thus to employ the skilled court embalmers to do this office for the body of Jacob.

2. With great tact Joseph employed the appropriate court officials to lay his desire before Pharaoh for the burial of his father in the far-off land of Canaan. For Jacob and his children, including Joseph, that was their true home, the land of their hopes, the land promised to them by their covenant God.

3. It was a majestic funeral procession, such as Egyptians loved to arrange and take part in. Even the appropriate court officials, representing the Pharaoh himself, went on that long, slow, laborious journey to lay Jacob in his own tomb.

O thou who hast brought life and immortality to light, grant that over all the earth they who die and they who mourn may have the glorious hope of a blessed immortality in their hearts! Amen.

Thursday, 30th. Genesis 50. 14–26.

1. The death of Jacob reawakened the fears of his sons. That horrible memory would not loose its claws from their hearts. They were not even generous or high-souled enough to understand the real spirit in which Joseph had treated them. Moreover, as with many people when their parents are dead, they felt as if a shelter even from God had been taken away. The sense of guilt stood up in their inner life like an Apollyon roaring his threats.

2. Joseph was painfully moved by their humiliated and humiliating appeal. In a striking phrase he reveals at once the depth of his spiritual insight and the utter sincerity of his attitude towards his brothers: "Fear not, for am I in the place of God?" Deeper still he goes, asserting that for his faith and heart it was clear that God had used their evil purpose to be the means of saving all the children of Israel. How could he deny God's grace by punishing his instruments?

3. And gloriously, from the spiritual point of view of the inspired historian, gloriously does Joseph's great career come to its end. He dies with his imagination, his faith, his far-reaching hope, in fact, his whole personality bathed in the covenant promise of God!

We thank thee, O living God, for the story of Joseph in its faith and loyalty, its generous mercy and pure wisdom! Fill us with that spirit, in Christ's name! Amen.

The Thought of Sin

It is the thought of sin that will keep you low at his feet, and give the deep undertone to all your adoration.

It is the thought of sin, ever surrounding you and seeking to tempt you, that will give fervency to your prayer and urgency to the faith that hides itself in Christ.

It is the thought of sin that makes Christ so unspeakably precious, that keeps you every moment dependent on his grace, and gives you the claim to be more than conqueror through him that loved us.

It is the thought of sin that calls to us to thank God with the broken and contrite heart, which God will not despise, that works in us that contrite and humble spirit in which he delights to dwell.

—Andrew Murray.

OUR BOOK TABLE

BOOKS WILL BROADEN YOUR OUTLOOK ON LIFE AND SERVICE

The Great Awakener

Do you know what the "Holy Club" of Oxford was, and what its products were?

An elaborate study in the church history of the 18th century, entitled "George Whitefield, the Awakener," by Rev. Albert D. Belden of London, gives a vivid picture of the character and labors of one of the group of godly young men who were accustomed to meet in John Wesley's rooms in Lincoln College. These fervent souls were dubbed "Bible Moths," "Bible Bigots," and especially "Methodists," the latter term being taken from a school of medicine that flourished in Rome in the time of Nero, which was renowned for the strict regimen or method it recommended to its patients. Whitefield admitted that it was by John Wesley's "excellent advice and management" of him that he was delivered from certain "wiles of Satan." Mr. Belden's discriminating and scholarly as well as appreciative book contains among a number of interesting illustrations a picture of a memorable meeting between John Wesley and George Whitefield just outside the Holy Club in Oxford. As the two men—modern apostles, if there ever were any,—join hands their fine, Spirit-lit faces are illuminated by the glare of a torch held by someone near-by, while the moon sends its pale rays down upon a crowded Oxford street. Another cut reproduces Marshall Claxton's impressive picture of the Holy Club in session.

It is held by the author of this fairly fascinating study that while Whitefield was undeniably emotional, and was called to concentrate on evangelism, he was not, therefore, of inferior intellectual power to Wesley. The work he did as an "Awakener" and administrator was possible only to an exceptionally able and robust mind. American readers will be especially interested in the description of Whitefield's philanthropic and educational enterprises in Georgia, and preaching in other parts of this country, particularly in New England.

The book is divided into four parts,—Early Days, The Apostle of Two Worlds, The Revival in Flood, and The Awakener's Challenge.

Out from a tavern, the Bell Inn in Gloucester, probably a rather squalid affair environed by the gross poverty, both physical and mental, of the period, sprang a life that was to become "a flaming torch of moral grandeur and of spiritual challenge to its age." It should be added, however, that though Whitefield's father, Thomas, was a wine-merchant his mother was well related, and he came of clerical stock on his paternal side.

The story told in Part 2 of "the oldest charity in America," founded in Georgia by Whitefield and named "Bethesda" in the hope that it would indeed prove a house of mercy to "God's little ones," is thrilling. The enterprise passed through many vicissitudes, but in a somewhat different form is housed in a substantial building today in Savannah.

When Whitefield reached New England one doctor of divinity cried, "I am sorry to see you here!" and received the reply, "So is the devil!" On Boston Common Whitefield preached to 15,000 people. At Harvard College with an evident significance he took as his text, "We are not as many who corrupt the Word of God." Wherever he went enmity was aroused, but hearts were melted. Where Jonathan Edwards (with good reason) had terrorized, the new light from England supplied the consolations of Christ.

Part 4 deals with the Awakener's challenge to our times. In a brief but excellent Foreword Premier J. Ramsay McDonald asks the tremendous question, Can those earlier eras of dynamic faith associated with such names as St. Francis, Wycliffe, Whitefield, and like-minded zealots, be repeated in our own day on a scale commensurate with this modern world? Recent psychological studies, it is true, may have added somewhat to our analyses of religious phenomena. It is also argued by Mr. Belden that the fact that the modern world is highly socialized necessitates a collectivist approach to moral problems. This theory is all true enough if it does not neglect to notice that the "collection" is one of individuals. When each one of an indefinite number of men is redeemed society is saved!—C. A. S. D.

GEORGE WHITEFIELD, THE AWAKENER, by Albert D. Belden. Cokesbury Press, Nashville, Tenn. 290 pages. $3.

Forty-One Years in the Ministry

Anyone who has heard or met Dr. Charles Reynolds Brown will recall with pleasure his optimistic personality and evident ability. Autobiographical reminiscences of his will therefore come as an agreeable renewal of acquaintanceship.

The book is no more formal or pretentious than he is himself. He does what he sets out to do, namely, to give the story of an average man's life, a man of the middle class in American life who starts on a farm and—well, he has not ended up yet, though he has reached an enviable position of influence and esteem.

Dr. Brown was born in Virginia. While he was still an infant his parents moved to Iowa, where he began his versatile development by helping on the farm. He names affectionately several of his early teachers at the little white schoolhouse, and laments the lack of grip the church had on the young. Then college, at the University of Iowa, where again he recalls the great teachers of his day, and where he played in the

Statue of George Whitefield erected in 1919 on the grounds of the University of Pennsylvania, in memory of the fact that the university was originally organized in the Academy Building, Philadelphia, which was erected for the use of Whitefield's evangelistic preaching

college military band. That is how the story grows. At every step he gives human-interest reminiscences of his experiences as a professional reporter, divinity student, pastor, dean of Yale Divinity School, college preacher, lecturer, and what not. Successive chapters are entitled "Labor Contacts," "Travel," "Authorship," "Occasions" (of outstanding prominence in which he was a factor), "Vacations," "Changes" (in material and spiritual directions, church life, etc.). Wherever one opens the book one is immediately interested and delighted.

MY OWN YESTERDAYS, by Charles Reynolds Brown. Century Co., New York. 332 pages, with frontispiece. $2.

India's Religion of Grace Examined

"Beware of substitutes!" is a useful slogan not only in matters of trade, but in questions of comparative religions as well. Because "God does not leave himself without a witness" one may expect and even rejoice to find in the religious beliefs and philosophies of non-Christian peoples some approach to the Christian faith. Especially is this true among men so "incurably religious" as the more spiritually-minded in India.

Therefore, it is of utmost importance to have as our guide in such a comparison so able a theologian and so convinced a Christian as Professor Otto of Marburg. He is "generally acknowledged as one of the first theologians of Germany," having also that element of mysticism which gives him a sympathetic approach to the teachings of the religious leaders of the Orient. Moreover, he has pursued his studies of this "religion of grace," as developed by Sankara and Ramanuja, among the temples, libraries and schools of Mysore, and in relations of friendly intercourse with the scholars and spiritual leaders of India.

The form of the bhakti-religion which is here called "the religion of grace" owes its present character to its greatest theologian, Ramanuja, of the 12th century of this era, who was not its founder, but its reformer. "He belongs among the most impressive figures of the entire history of religion on account of the great element of his life. That element was something immense. It was, in fact, a struggle for God himself,—a real God, not such a god as philosophical speculation gives us, but such as the heart and the soul need and seek, a God to inspire personal trust, love, reverence, and loyal self-surrender."

Of the various developments of this bhakti-religion in the different schools of thought into which it was divided we cannot enter here, but hurriedly turn the pages of this interesting little book to discover the conclusion of Professor Otto as to whether we have here "a competitor of Christianity." He is wise in reminding us that "the spirit of a religion is decidedly determined by the axis on which it turns, by the center about which all the other religious ideas are grouped, to which they point, and from which they get their peculiar tone, and the whole obtains its individual structure." One cannot pass from the bhakti-religion to Christianity without a deep and intimate change in the axis. The experience of Ramabai illustrates this. After long seeking she became a Christian. "She had known all the heights and depths of Indian piety. In her home the bhakti-religion flourished in especially attractive form on account of the wonderful, delicate, and spiritual songs of the Maharashtra saints. But she saw no 'preparatory stages' in her former faith. Indeed, she attempted to produce a translation of the Bible of her own, in which she studiously rejected the general custom of translators to employ the current vocabulary of Indian religious terms, and sought out or constructed strange forms of expression in order to prevent any associations with Indian ideas." The clear-sighted Ramabai saw the peril in the entanglements of terms,—of quite different significance to the follower of bhakti and the follower of Christ.

The essential point in this comparison is found in the statement of the author at its close:

"India has no expiator, no Golgotha, and no cross!"—L. M. N.

INDIA'S RELIGION OF GRACE AND CHRISTIANITY COMPARED AND CONTRASTED, by Rudolph Otto, translated by Frank Hugh Foster. Macmillan Co., New York. 144 pages. $2.

Understanding Our Children and Our Pupils

How do children learn? What are they interested in of themselves? How comes it that they have such different characters as they grow up? Can we help them develop strong wills? How do they grow in religion?

Thoughtful parents have always watched their children from infancy onward, noting their actions and trying to develop proper habits and evoke due responses to their instruction. Of late years teachers have found all this the basis of their professional training. The science of psychology has been delving into the make-up of the child, studying his emotions and instincts and the rest, observing the effects of heredity and environment and physical growth, estimating the outcome of methods of teaching and training and influences applied in different ways.

The wisdom of the race long ago found out the best principles of child culture, but it does help one to systematize one's knowledge of these principles. A manual entitled "Our Pupils, and How They Learn" will do this. A Sunday School Council, comprising ten or a dozen teachers, decides to discuss these matters. Mr. Newman, the day school superintendent, has up-to-date normal training and acts as leader. The ladies and gentlemen discuss the several questions back and forth,—How do the scholars learn? Why won't they keep still? How do they feel about things? Why do they act that way? and so on,—and Mr. Newman sums up each discussion on a scientific basis. Presenting the contents in a conversational way and speaking (as it were) from daily

experience in the home and school makes a most effective handbook for parents and Sunday school teachers. Continuous growth of the whole child in Christlike character is the aim.

OUR PUPILS, AND HOW THEY LEARN: AN INTRODUCTION TO PUPIL STUDY, by Frances C. McLester. Cokesbury Press, Nashville, Tenn. 175 pages. 75 cents.

The Procession of the Gods

No more fitting title could have been chosen for a graphic story of religion, beginning with the fearsome deities of the dark and the dawn, and coming up through the long ascent of man's approach to his Maker and into the light of the Christian faith.

The Egyptians are shown to have been conservative and tolerant in the worship of the gods. Succeeding generations lifted their places of worship up from the reed-mat and wicker-work shrine to the majestic temples of Karnak and Luxor. Passion for immortality was the heart-hunger expressed by those who worshiped therein.

The valleys of the Euphrates and the Tigris gradually developed a faith touching the borders of monotheism, but never quite attaining it. "The road from the plains of Babylonia to the Eternal was not barred," is the finding of the author after reviewing what the long-lost and recently recovered clay records of those ancient faiths tell to the modern scholar.

Zoroaster comes with his highly ethical faith, and speaks from the uplands of Persia a message that did the hearer good. This faith has an unbroken succession of priests and followers a thousand years longer than the successors of Peter. Such a masculine and militant religion penetrated in Roman times to Hadrian's wall and the forests of Germany. How the early Christian faith faced this rival and supplanted it is a fascinating story.

After a brief discussion of the gods of old India the author leads to that Bo-tree under which Gautama sits and speaks to his disciples of the way of renunciation and the attainment of final peace in the complete surcease of consciousness, both here and in the hereafter. At this point the author states his position on the mooted question as to how much Christ was indebted, if any, to the contemporary religions of the East for some of the ideas he expressed. He says:

"I am persuaded that the general development of religion in the lands of Zoroaster, Gautama and Jesus for the five hundred years (say) from 300 B. C. to 200 A. D. cannot be kept in watertight compartments. Mysterious currents of interchanging influence ebbed and flowed from the Mediterranean to the Ganges. But I do not see, on the other hand, why a creative originality is allowed one teacher and denied another. The material which the distinctive hopes and faith of Hebraism supplied and the mind of Jesus recast is sufficient to account for the Sermon on the Mount without drawing upon the sermon under the Bo-tree."

Confucianism, Greek and Roman religions, Mohammedanism and Christianity are examined with the same clarity of thought, and the findings set forth in that lucidity of style which mark the books of Dr. Atkins. The next to the last paragraph summarizes the whole search and reviews the long procession which has passed before the reader's eyes:

"Religion always, since the creative beginnings of it, has been an adventure, a reaching out of need and loneliness to find a strength and love and wisdom to lay hold of. It has answered the three great questions, Whence? Whither? Why? It has shaped in encompassing mystery and vastness a human order which has given love a sustaining substance and summoned otherwise undreamed-of capacities out of that order. Life also is a creative adventure, and men may choose and build for themselves its realities and outcomes. There is no proof of anything in life, but our assurance of what frees us from confusion lends meaning to the enterprise in which we are engaged, and opens still more ample horizons for those dreams and hopes which are the inexhaustible essence of our natures. Religion has done just this, and done it in the highest region of human experience. It may be that inherited conceptions will be changed, but the quest will go on."—F. L. D.

THE PROCESSION OF THE GODS, by Gaius Glenn Atkins. Richard R. Smith, New York. 557 pages. $3.

Studies in Power

What are the secrets of the power of great men and women in history?

Rev. Henry M. Edmonds, D.D., of Birmingham, Ala., became intrigued with this question, and proceeded to follow it up. He began with Alexander the Great, and sought to tap the representative races and eras ever since. He was surprised to find that in most cases they were religious characters, and that in more than one instance the crowning secret was faith in God.

Fifteen historic persons are selected for portraiture now,—Charlemagne, Vladimir (father of Russia), William the Conqueror, Richard Cœur-de-Lion, Genghis Khan, Joan of Arc, Philip II of Spain, George Washington, Benjamin Franklin, Abraham Lincoln, Robert E. Lee, Theodore Roosevelt, and Woodrow Wilson. Chapters varying from 12 to 24 pages in length recall briefly the biographical data of these persons, and make a special study of their religious character. Obviously it is a rather new vein that the author has worked. He writes in vivacious style, and has thought over the facts carefully.

Briefer character studies of Paul and of "Jesus of Nazareth" conclude the contents.

STUDIES IN POWER, by Henry M. Edmonds. Cokesbury Press, Nashville, Tenn. 216 pages. $1.75.

A Roman Catholic, and Yet the Foremost Protestant Theologian

This is the unique position that St. Augustine holds. He was preëminently a thinker. In his youth he was somewhat wild, and attracted by the popular philosophy of his day. He had a praying mother, but humanly speaking he was won to the Christian faith by dint of hard thinking. It was his love of the beautiful and his realization of the beauty of the Christian conception of God that first turned his thoughts seriously in the direction of Christianity.

After his conversion he met constantly with a group of kindred spirits and discussed philosophical and religious subjects, his mother and his son being of the group. The results of these he published later. His was a most devotional spirit. On his knees, as it were, he thought out his theology in a thoroughgoing systematic manner with such remarkable results that he became the forerunner of Protestant as well as of Roman Catholic theology. When the Reformation made its way into France John Calvin, brilliant young theologian, in presenting his defense of the Protestant faith to Francis I followed in all of its essentials the theology of St. Augustine.

So it happened that the theologian of the Reformation was Augustinian in his theology. The Reformed churches, therefore, that follow Calvin are in reality propagating the theology that St. Augustine thought out in his struggle to find God.

It is timely to have a new reminder of our debt to St. Augustine in this new book by Dr. Tolley, and to follow the great thinker as he worked his way from proofs of the existence of God to God the source of all knowledge and goodness, and finally to the development of the doctrine of the Trinity. Dr. Tolley has done his work well, and has made an interesting book to one who is willing to do some close philosophical thinking. There are copious references to Augustine's works, so it can be made the basis of a thorough study. There is also a Bibliography of some 14 pages.—S. C. H.

THE IDEA OF GOD IN THE PHILOSOPHY OF ST. AUGUSTINE, by William Pearson Tolley. Richard R. Smith, New York. 196 pages. $2.

Two Outstanding Church Fathers

Dr. Benjamin B. Warfield was one of the handsomest and clearest-brained men who have ever taught in Princeton Theological Seminary. It is too extravagant praise, however, to say of him that he "was the leading Calvinistic theologian in the English-speaking world." He was sure in his opinions, and certainly had a background in careful and even elaborate scholarship broad enough to demand attention even from men of a different type of thought.

He contributed largely to theological magazines, and before he passed away made provision for the publication of such essays, as well as of papers incorporated in various Bible dictionaries and encyclopedias, in a series of volumes, of which this handsomely printed work is the fourth. The task of editing was committed to Drs. E. D. Warfield (brother of the author), W. P. Armstrong and C. W. Hodge.

As the title shows, this work is divided between the church fathers Tertullian and Augustine, 109 pages being devoted to the former, a lesser known but able "father," and 300 pages to the "father of the Middle Ages," Augustine.

While scholars have always known of Tertullian as a vigorous thinker and brilliant writer it is questionable (wrote Dr. Warfield,) whether "the greatness of his initiative in the development of Christian doctrine is even yet estimated at its true value." Harnack claimed that it was he who "broke out the road for the formulation of the Christian doctrine of the Trinity." It will be news to many to learn that temperamentally Tertullian was not cold and impassive, but vehement, ardent, and torrential in his eloquence. His method was that of rigor and vigor. He had no use for Greek learning. His all-or-none attitude was disclosed in his slogan, "I believe because it is absurd!"—a metaphysical tour de force which is vastly superior to the lackadaisical we-would-like-to-be-convinced temper of many modern theological striplings.

Much more is known by the general public of Augustine. It is particularly his Doctrine of Knowledge and Authority which Dr. Warfield emphasizes, though he also devotes chapters to the "Confessions" and the Pelagian controversy. From Augustine the church received her deepest and fullest exposition of doctrine, and substantially from him was derived the conception of the catholic church,—which, of course, is far wider than just the Roman Catholic communion. For Augustine the term "catholic" seems to have denoted a church that spreads herself all over the earth,—a good missionary ideal. But which is on top, the (organized) church or the Bible? Who is going to say what the Bible says? Augustine did allow weight to the dicta of the church as creating at least a presumption of the truth of a doctrine, but such "authority," he seems to have taught, was subordinated to the authority of the Scriptures. He also took into view the certitude of human consciousness, and represented the act of obtaining knowledge as essentially a "consultation of God." All human knowledge is due to an illumination by the Lord. Certainly there is nothing in Augustine's teachings (to use his own words) "that ought to detain us on the way to our perfect rest in God."—C. A. S. D.

STUDIES IN TERTULLIAN AND AUGUSTINE, by Benjamin Breckinridge Warfield. Oxford University Press, New York. 412 pages. $3.

About Zionism

Albert Einstein is famous as a physicist. He is a German Jew who has been assimilated into German culture. But Zionism has occupied his mind and his imagination, more especially in its underlying ideas. What he is anxious for is the preservation of Hebrew culture. He sees that the price of assimilation into Western civilization is often loss of race solidarity, of moral independence, and of self-respect. Hence he would find some common task of absolute human value to which Jews everywhere might bend their corporate energies. Spiritual Zionism, as distinct from political Zionism, meets the need of the hour in Einstein's opinion: that is, the opportunity for the Hebrew spirit to be creatively self-expressive in the only land which the Jews can in any sense call their own.

In the brief compass of 60 pages the book before us gives translations of extracts from speeches and letters of Einstein of the last nine or ten years. A 20-page Introduction by the editor gives a valuable survey of the subject under review. "We must have more dignity, more independence, in our own ranks," says Einstein in his approach. "The Jews will never abandon the work of reconstruction which they have undertaken," is his present attitude.

Intellectually Einstein may live in the stellar spaces, but this book shows that his feet are on the ground.

ABOUT ZIONISM: SPEECHES AND LETTERS BY ALBERT EINSTEIN, translated and edited by Leon Simon. Macmillan Co., New York. 94 pages. $1.25.

What Is the Best Known Passage in the Bible?

Are we right in considering the Lord's Prayer to be the best known passage in the Bible? Its worldwide use by all Christians surely suppo ts this view.

A study by a German pastor and theologian, Dr. Friedrich Rittelmeyer of Berlin, has been translated into English and will give English readers many new viewpoints on the Lord's Prayer. The biographical, historical and literary illustrations are from German sources. The original addresses were delivered during the War, and reflect that circumstance in places. But chief among its characteristics is the fact that our Lord himself in his life and teaching is regarded as the best commentary on the clauses of the Prayer. For instance, "Thy kingdom come!" What sort of a kingdom did he mean? "Regard him himself and you will know! The kingdom of heaven can only be a world in which this

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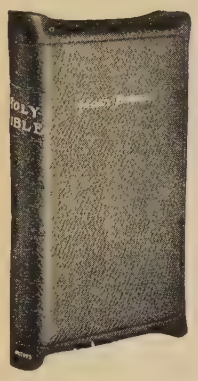

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Jesus would feel at home. This kingdom must be on a large scale a world such as his was on a small scale." The effect of this view is that the author uses many sayings and doings of our Lord by way of illuminating the successive clauses in the prayer.

The author's deeply devotional spirit also helps to make the study fresh, vital and unhackneyed.

THE LORD'S PRAYER, by Friedrich Rittelmeyer; translated from the German by S. M. K. Gandell. Macmillan Co., New York. 192 pages. $1.75.

Spiritual Adventures in Social Relations

Every human being has personal relations to God and to others. The real meaning of life is to be found in these relations. How shall we discover the laws and principles of living with others so as to have peace and gain rather than friction and loss by human contacts?

This is the problem attacked by Miss Bertha Condé in her new book under the above title. She believes that spiritual laws may be found in the life and teachings of Jesus Christ that will lead to victory and power in social relationships. The particular relationships she singles out for consideration are those with one's family, a friend, those in authority, one's child, husband and wife, neighbors, an enemy, spiritual teachers, and posterity.

Her method is first of all to examine the special field of contact, then to suggest various attitudes proper in the case, and finally to study a few suggested passages of Scripture and find what light they offer. The discussion is permeated throughout with references to Jesus Christ. Each chapter ends with a prayer.

The study is off the beaten track, and shows originality and insight. Miss Condé has thought through her subject, and gives clear expression to her convictions and suggestions.

SPIRITUAL ADVENTURES IN SOCIAL RELATIONS, by Bertha Condé. Cokesbury Press, Nashville, Tenn. 153 pages. $1.

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SPECIAL OFFER: "Reminiscences and Gospel Hymn Stories" by George C. Stebbins (327 pages, formerly $3.00) will be included in any book order of $1.00 or more, for 25 cents additional. Add 25 cents to your remittance and check here ☐

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His "New Songs for Service" contains 282 pieces. Among them a majority are widely familiar, many running back to P. P. Bliss and other composers of the Moody and Sankey era, as also to Lowell Mason and other composers of standard hymns, so called. But there is a large proportion of recent gospel hymns. Charles H. Gabriel is the most frequent contributor, as author of words as well as composer of the music. Truly he continues to bring forth rich and varied fruit in old age!

At the end of the book there are to be found 11 Worship Programs and 15 Responsive Readings, and the usual indexes. The book is well printed in large, legible type, and looks as if it will stand hard usage.

NEW SONGS FOR SERVICE: AN ALL-PURPOSE SONG BOOK, compiled by Homer A. Rodeheaver. Rodeheaver Co., Chicago. 40 and 55 cents.

Passiontide Studies

GREAT DAYS OF THE LAST WEEK, by B. H. Bruner. Richard R. Smith, New York. 87 pages. $1.

Seven chapters expanding the narrative and meditating upon our Lord's last week. The first chapter is introductory and elaborates his journey to Jerusalem. Follow essays on Popularity and Opportunity, Loneliness and Betrayal, Trial and Denial, Rejection and Seeming Defeat, Victory and Vindication. The last chapter shows how the church follows on.

MEANING OF THE CROSS (THE), by Henry Sloane Coffin. Charles Scribner's Sons, New York. 164 pages. $1.50.

President Coffin of Union Theological Seminary confesses that in our day, and especially in those circles where Christianity is interpreted in terms of contemporary thought, the cross no longer holds the central place in preaching. Few of those who have accepted the current liberal theology feel capable of treating the theme, he says. He believes this neglect of the cross has something to do with the lack of transforming power in the message.

In order to interpret the cross for this generation so as to move it to repentance and faith he first asks and answers the historical question, What crucified Christ? Then, Why did Jesus force the issue that made his execution inevitable? Next he taps the theology of the cross, how we should interpret it, and finally its ethic, what we must do because of it. Four chapters.

Without pursuing analysis too fine to be profitable Dr. Coffin gives a great amount of material to study and think over in the varied points he discusses, always in reverent spirit and with an obvious background of personal faith in the Christ of the cross. It is well to have so outstanding a leader speak with no uncertain voice.

PILATE'S THREE QUESTIONS, by J. D. Jones. Richard R. Smith, New York. 50 pages.

The three questions are found in John 18.37,38, and 19.9. The publishers have printed a section from "Watching at the Cross" in this inexpensive form for Passiontide distribution.

Dr. Jones needs no eulogy as an illuminating expositor.

SIX MIRACLES OF CALVARY (THE), by William R. Nicholson. Bible Institute Colportage Association, Chicago. 80 pages. 20 cents; $15 a hundred.

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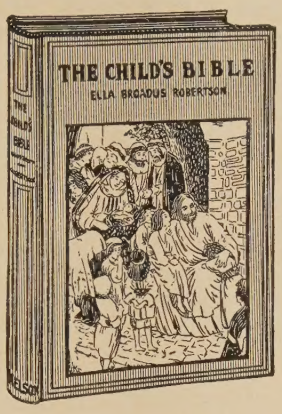

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The subject of the book of Revelation is too solemnly urgent in these days for merely dry exposition, says the author: it calls for personal application. To this he adds exhortation to lighten up its teaching.

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SPEAKER'S BIBLE (THE): PHILIPPIANS AND COLOSSIANS, edited by Edward Hastings. Blessing Book Store, Chicago. 254 pages. $3.50.

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Various Themes

HUMANISM: ANOTHER BATTLE LINE, edited by William P. King. Cokesbury Press, Nashville, Tenn. 298 pages. $2.25.

Companion to an earlier volume, "Behaviorism: A Battle Line." It contains chapters by ten authors, who include Hough, Macintosh, Buckham, Shailer Mathews, William Adams Brown, and others. There are descriptions of contemporary Humanism; its relations to Christianity, human need, moral motive power, personalism, etc. A lot of in-

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LITTLE COLONEL STORIES (THE): SECOND SERIES, by Annie Fellows Johnston. L. C. Page & Co., Boston, Mass. 276 pages, illustrated, decorated cover. $2.

It is only necessary to announce a new "Little Colonel" book for everybody to want it who has read the earlier books.

This volume contains three short stories previously published separately, but now rewritten and rechristened in two cases. They are "Ole Mammy's Torment," "The Three Tremonts" (formerly "The Story of Dago"), and "The Little Colonel in Switzerland" (formerly "The Story of the Red Cross"). Each tale is about friends and servants of the Little Colonel.

REFORM MOVEMENT IN JUDAISM (THE), by David Philipson. Macmillan Co., New York. 503 pages. $4.50.

The reform movement in Judaism, which is well over a hundred years old, is stated to be an effort to substitute the universal and spiritual teachings that accentuate Judaism's message of ethical monotheism for the nationalistic, legalistic and ceremonial form of Judaism that is the product of the ages of exclusion, repression and the Ghetto. It began in Germany, spread to England, France, Hungary, and other lands, getting a foothold in Charleston, S. Car., in 1824.

This closely-printed book, which is a revised and enlarged edition of a volume that appeared in 1907, seems to give the various steps in creed and method in great detail, and it includes a chapter that gives the latest developments.

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Conflicts of the Early Church, by W. D. Niven. Richard R. Smith, New York. 181 pages. $2.

Digging Up Biblical History, by J. Garrow Duncan. Macmillan Co., New York. 275 pages. $3.50.

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New Songs for Service, compiled by Homer Rodeheaver. Rodeheaver Co., Chicago. 288 pages. 55 cents.

Pastor's Pocket Bible, by J. R. Spann. Richard R. Smith. 122 pages.

Prayer and its Psychology, by Alexander Hodge. Macmillan. 220 pages. $2.25.

Religion and the Next Generation, by Edwin E. Aubrey. Harper & Brothers. 188 pages. $2.

Tukaram, translated and published by Justin E. Abbott, 120 Hobart Avenue, Summit, N. J. 346 pages. $1.25.

What Can Students Believe? by Elmore M. McKee. Richard R. Smith. 138 pages.

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